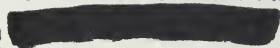


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AN INTRODUCTORY HEBREW GRAMMAR.

WITH

PROGRESSIVE EXERCISES IN READING AND WRITING.

In demy 8vo, price 7s. 6d.,

HEBREW SYNTAX.

BY

REV. A. B. DAVIDSON, LL.D., D.D.,
PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS,
NEW COLLEGE, EDINBURGH.

SECOND EDITION.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

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T. & T. CLARK, 38 GEORGE STREET.

1897.

PRINTED BY
MORRISON AND GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.

NEW YORK: CHARLES SCRIBNER'S SONS.

TORONTO: THE WILLARD TRACT DEPOSITORY.

492.45

D 281

1897

PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified ; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

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A D D I T I O N S.

P. 26, after line 6, add :

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

P. 144, Vocabulary, under U add :

unless, וְלֹא (usually perf.).

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form	Sound and Sign	Signification of the name	Numerical value
' <i>Ā-leph</i>	Final א	'	Ox	1
<i>Bêth</i>	ב	b, bh	House	2
<i>Gî'-mel</i>	ג	g, gh	Camel	3
<i>Dâ'-leth</i>	ד	d, dh	Door	4
<i>Hē</i>	ה	h		5
<i>Wāw</i> (<i>Vāv</i>)	ו	w, v	Hook	6
<i>Zâ'-yin</i>	ז	z (in zero)	Weapon	7
<i>Hêth</i>	ח	h	Fence	8
<i>Têth</i>	ט	ṭ (lingual)		9
<i>Yôdh</i>	י	y	Hand	10
<i>Kaph</i>	ך	k, kh	Bent hand	20
<i>Lâ'-medh</i>	ל	l	Ox-goad	30
<i>Mēm</i>	ם	m	Water	40
<i>Nûn</i>	נ	n	Fish	50
<i>Ṣâ'-mekh</i>	ס	ṣ	Prop	60
' <i>Ā'-yin</i>	ע	'	Eye	70
<i>Pē</i>	פ	p, ph	Mouth	80
<i>Çâ'-dhê</i>	צ	ç (ts or ss)		90
<i>Qôph</i>	ק	q (guttural k)		100
<i>Rêsh</i>	ר	r	Head	200
<i>Sîn, Shîn</i>	ש	s, sh	Tooth	300
<i>Tāw</i> (<i>Tāv</i>)	ת	t, th	Sign or cross	400

1. These 22 letters are all consonants Hebrew is written from right to left.

2. The letter א expresses simply the emission of the breath. It may be well heard if in such words as *ye'ešoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter ח had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter ע had also two sounds, the one a sharp guttural sound, bearing the same relation to א that ח bears to the simple ח, the other a vibratory palatal sound like the French *r*.

These three letters, along with ק, represent peculiar Semitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: ב ג ד כ פ ת have the sounds *bh* (v), *gh*, *dh* (th in *this*), *kh* (ch in *loch*), *ph*, *th* (in *think*), but ג ד כ &c. have the ordinary sounds of *b g d k p t*. This point is called Daghes (§ 7).

4. The letter ו is sounded by most Scholars like *w* though some give it the sound of *v*.

The lingual sound ח ט is produced by pressing the flat of the tongue to the top of the mouth.

The sign ש *Shin* sounds *sh*; ס *Sin* sounds *s*, and so צ.

5. The five letters *k m n p ç*¹ have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.

¹ The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *fs* may be retained for the sake of distinction.

and he has short o which is
undistinguished from short a
in the script see next page

Rem. *a*. On 2. The clear sound of \aleph is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter γ . Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: \aleph *b* has a foot-stroke going behind, κ *k* is round and \aleph *n* square, while \aleph *g* is broken at the foot; \daleth *d* is square at the top, and \daleth *r* is round; \aleph *h* is open at the top, \aleph *h* is shut, and \aleph *th* has a foot at the left; \aleph *y* does not touch the line, \aleph *w* does, \aleph *z* has a cross-stroke at the top, while \aleph final *n* comes under the line; \aleph *s* is round and \aleph final *m* is square; \aleph *t* is open at the top and \aleph *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בנו, דבר, ירד, ירך, גנב, ובוז, ימט, טעם, מעט. עצה, החשך, קצה, כפים, מגן, מים, זין, כנען, אחה.

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mş, mt, 'ç, r', 'm, yvn, nvn, mym, 'vphph, hms, çyç, tmm.

N.B. The forms *bh*, *kh* &c. represent \aleph , κ &c. without the dot; *b*, *k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds*. The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
e { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	° ä °	° ě °	° ǒ °

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels*. The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

1*

has
long eq. â, ā short eq. a and extremely short eq. ä,
but NB he regards ç and ç as same quality

2) *Pure long vowels*. The pure long vowels \hat{a} \hat{i} \hat{u} may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with y , w , as $iy = \hat{i}$, $uw = \hat{u}$. The pure long \hat{a} is less common than the others, \hat{o} being often found instead of it.

3) *Diphthongal long vowels*. Another class of long vowels are the diphthongal, \hat{e} \hat{o} , which have arisen from the vowel a coming before i and u , or before y and w , thus $\left. \begin{matrix} ai \\ ay \end{matrix} \right\} = \hat{e}$ $\left. \begin{matrix} aw \\ au \end{matrix} \right\} = \hat{o}$. Hebrew hardly uses the diphthongs ai and au (the sounds in *buy* and *how*), preferring, like English and French, the sounds \hat{e} and \hat{o} instead of them.¹

4) *Tone-long and indistinct vowels*. The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long* \bar{a} \bar{e} \bar{o} ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to e in the syllable *be* of *believe*,—represented by the small e above the line;² but others approach so much towards distinctness that their affinity to one or other of the three vowels a e o can be detected; they are \check{a} \check{e} \check{o} .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, \hat{a} &c.; the *tone-long* vowels (which are changeable) by the long mark, \bar{a} &c.; the *indistinct* vowels by the short mark, \check{a} &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization*. All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

¹ The sounds ay often combine into an open \hat{e} with the tone, instead of forming the more extended \hat{e} .

² The same sound is heard in German words beginning with two cons., e. g. *kn̄ie* i. e. *k̄enie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are ׀ ך ם ן, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by ׀
u and *o* (medial and final) ן
 all *finals* (except *i* and *u*) ך

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (ê ô î û), but not when *tone-long* (ē ō), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.¹

¹ See note 2, p. 8.—The above statements regarding the so-called *vowel-letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20, Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
סרים, היניק, הושיעה, סוסים, הוריתי, ראמות, קול, קולותינו,
עוף, הובישו, היליכי, הוליכו:

Write these Hebrew words, expressing the vowels by *vowel letters*:

shûr, shôr, shîr, shîrîm, sûş, şûşôthênû, shâtîm, qôç, lî, lô,
lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tôbhê,
nîrî, hôshîbhû, rîn, hôlîkh, hêlîkhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrah*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.		I class.		U class.	
Short vowels	$\left. \begin{array}{l} p\acute{a}thah \\ \hline \end{array} \right\} a$ fat	$\begin{array}{c} \dot{h}\acute{i}req \\ \hline \end{array}$ \dot{i} pin	$\begin{array}{c} q\ddot{i}bbu\dot{c} \\ \hline \end{array}$ \ddot{u} put		
		$\begin{array}{c} \dot{s}^e gh\ddot{o}l \\ \hline \end{array}$ \ddot{e} pen	$\begin{array}{c} gam. \dot{h}at\acute{u}ph \\ \hline \end{array}$ \dot{o} on		
Long vowels	$\left. \begin{array}{l} q\acute{a}me\dot{c} \\ \hline \end{array} \right\} \acute{a} \bar{a}$ small	$\begin{array}{c} \dot{h}\acute{i}req \\ \hline \end{array}$ \dot{i} ravine	$\begin{array}{c} sh\ddot{u}req \\ q\ddot{i}bbu\dot{c} \\ \hline \end{array}$ $\left. \begin{array}{l} \acute{u} \\ \ddot{u} \end{array} \right\}$ true		
		$\begin{array}{c} \ddot{c}er\acute{e} \\ \hline \end{array}$ $\ddot{e} \bar{e}$ pain	$\begin{array}{c} \dot{h}\acute{o}lem \\ \hline \end{array}$ $\dot{o} \bar{o}$ bone		
Indistinct vowels	$\left. \begin{array}{l} simple \textit{sheva} \dots \dots \\ composite \textit{shevas} \\ or \textit{hatephs} \dots \dots \end{array} \right\}$	$\begin{array}{c} \dot{e} \\ \hline \end{array}$ \dot{e}	$\begin{array}{c} \dot{e} \\ \hline \end{array}$ \dot{e}		
		$\begin{array}{c} \ddot{e} \\ \hline \end{array}$ \ddot{e}	$\begin{array}{c} \ddot{e} \\ \hline \end{array}$ \ddot{e}		

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. — = the *a* in *small*; — = the *a* in *fat* &c. The notation \hat{a} , \bar{a} , a , \acute{e} , \bar{e} &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. — , — (short), — , — , and — ; and five long, viz. — , — (long), — or — (long), — , and — . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.¹

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign — was thought sufficient to represent both its long and short sounds, as הִשְׁמָדִם *hish-mî-dhām* (he destroyed them). Short *u* is expressed by *qibbûç*, as שֻׁלְחָן *shul-hān* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq*, as קוּם , *qûm*, pointed קִים (to arise). When *vav* was not already expressed *û* was indicated by *qibbuç*, as קִם , *qûm*, pointed קִם .²

3) *Indistinct vowels.* *Sheva simple and composite.* The name *sheva*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This *sheva* is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

¹ In other words their system was phonetic simply not etymological.

² It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 13. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple sh^eva and true vowels, and are indicated by signs compounded of simple sh^eva and the three short vowels, $\overline{\text{—}}$, $\overline{\text{—}}$, $\overline{\text{—}}$. Hence they are often named *Composite sh^evas*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *ḥāṭēph pathaḥ*, *ḥāṭēph ṣ^eghôl*, *ḥāṭēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.¹

Rem. The sign of simple sh^eva is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh^eva in this position is called *silent*, having no sound.

4) *Position of the vowel sign*. The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, *not*, נִמֵּר *nāmēr*, *a leopard*; with the exception of *ḥôlem*, which stands over the left corner of the consonant which it follows, as דָּב *dōbh*, *a bear*, קָטֹן *qāṭōn*, *little*, and *shûreq*, which has the compound sign, as סוּשׁ *ṣûṣ*, *a horse*. Final *kaph* occurs only with *qameç* and *sh^eva*, and these it takes in its bosom, as בָּקָה, בָּקָה, *b^ekhā, bākḥ*, *in thee*.²

A *ḥôlem* preceding *shin* coincides with its point, as מֹשֶׁה *môshe*, *Moses*; a *ḥôlem* following *sin* coincides with its point, as שֹׁנֵה *sône*, *hating*. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*; תִּרְפֹּס *tir-pōs*, *thou treadest*.³

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

¹ Ordinary consonants, however, were occasionally pronounced with the opener sound of the *ḥaṭeph*: 1. when a letter is repeated the sh^eva under the first is usually *ḥaṭ. path.* as Gen. 9. 14 בְּעָנְנִי *when I bring a cloud*. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וְזָהָב *and the gold*, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

² Final *ā* is occasionally written defectively after *n*, thus וְתִבְלֶנָּה, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שִׁמְעֹן Gen. 4. 23 (Ex. 2. 20) is further contracted.

³ When *ḥôlem* precedes the letter *ṣ* as a quiescent the point is placed on the right apex of the letter, as בָּא *bō*, when it follows, the point is on the left apex, as אָב *’ôbh*. When the *ṣ* is not quiescent the *ḥôlem* occupies its proper places, as בָּאָם *bô-’ām*.

10 § 4. COALITION OF THE MASS. AND TEXTUAL VOCALIZATION.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where — stands in a shut unaccented syll. it is *o*, as וַיָּקָם *vay-yā-qom*, and he arose, כֹּל-הָעָם *kol-ha-‘am*, all the people (§ 10.4), לִישְׁבֵּר-אֶבֶל *lish-bor-‘ōkhel*, Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that חֲכָמָה is *hokh-mah*, wisdom, (חֲכָמָה *hā-khēmah*, she is wise) &c. 3. Only a knowledge of forms will teach that פָּעֵלוֹ is *po-‘ōlō*, his work, cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that — in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

VOWELS.

דָּר, יֶחֱן, חֶק, גַּם, עַל, שׁוּם, אָם, אֵה, יֵשׁ, בֹּד, לֵב, צֶץ, קֹה, אֶכֶל,
חֶזֶק, אֶשֶׁר, רֶפֶשׁ, שֵׁפֶט, קָם, רָץ, רִוץ, הֶגֶם, הוּ, דָּבַר, אֶמֶת:

gam, gōbh, bōr, bōsh, shūr, shîr, shôr, shām, ḥōq, ‘im, ‘im,
nōph, ‘am, har, rōbh, rūç, hārōgh, çēl, māshāl, m’shal, qōtēl,
yārûç, qōmam, yo’ōmar, ‘ēšōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massorettes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem* which is placed over the *vav*, e. g. בֵּין *bîn*, בֵּין *bên*, בּוֹן *bôn*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.¹

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ qā; one ending in a consonant is called *shut*, as קַל qal. Every syllable must contain a vowel, and the sh^evas or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as קוֹטֵל qô-té-leth. The vowel of a shut syllable is short; it may be long if it has the accent, as מִקְטָל miq-tál.²

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּקְטֹל biq-tōl, *in killing*; which is not biq-tōl nor bi-q^etōl. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by sh^eva simple or composite, which is placed under the first, as קֶטַל q^etal, חֶלְמִי hălô-mî, *my dream*.

Thus the place of sh^eva vocal, simple or composite, is under the first of two consonants that begin a syllable.

¹ It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the tone-syllable, in the verb *to présent*, the last syll. has the tone.

² Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh^eva silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְטָל *miq-tāl*. A consonant not sounded (i. e. quiescent) does not take sh^eva, as רֶשִׁית *rê-shith*; nor yet a single final consonant, except *kaph* which takes sh^eva in its bosom, as שָׁם *shām*, but לָךְ *lākh*; but two sounded consonants at the end of a word both take sh^eva, as קֹשֶׁת *qōshēṭ*, יָשָׁק *yashq*.

Rule for placing *Sh^eva*. The rules in 5 and 6 regarding sh^eva (simple and composite alike) may be put briefly thus: *Sh^eva* (simple or composite) *is to be placed under every consonant without a full vowel of its own*, if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh^eva only when the first has it (by first part of the rule), as קֹשֶׁת *qōshēṭ*, but לִקְרַאת *liq-rath*.

Rem. *a.* On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. *b.* On 3. The vowels *î* and *û* cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10.2) has the same effect on the syllable as the main accent.¹

Rem. *c.* On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *û* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. *d.* On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7.3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, תָּתָּ *thou fem.* (§ 12) and תָּתָּ *thou (f.) hast given*.

From the last part of the above rule is excepted according to some Edd. 2 *fem. perf.* of verbs לָלַח and לָלַח, e. g. הָיָה 2 Sam. 14, 2, 1 K.

¹ On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. חָטָא *sin*, וַיֵּרָא and he saw, נַיִם *valley*, the aleph is otiose (*hēt, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָטַל *qā-tal*; קָטַלְתִּי *qā-tal-tî*; קָטַלְתָּם *qetal-tém*; כְּרָבִים *kerû-bhîm*; יִשְׁקָלוּ *yish-q'elû*; הַבְּדִיל *habh-dîl*; מַמְלֶכֶת *mam-lé-kheth*; עֲבָדִים *'ābhā-dhîm*; אֱלֹהֶיךָ *'ēlô-hé-khā*; יְלִידֵי *y'elî-dhé'*; יִשָּׁק *yashq*; יַעֲמֹר *yē-'ā-mér*; יְרוּשָׁלַיִם *y'erû-shā-lá-yim*; חֲלָצוֹ *hōlā-yé'-nû*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מִקְרָב, מִרְחָק, תַּחְדָּל, הִלָּהֵן, אֲמָרְתִּי, נִשְׁקָלוּ, לְרִגְלֵיכֶם, מִצַּעֲצָפִים, גְּבוּרָה, קָמְנוּ, קָצִיר, לָלַכְתָּ, תִּלְכְּנָה, יִשְׁעֵיךָ, יַעֲמֹד, אֲדִינִי, מִדְּבָרֶיהֶם, לְאַנְשֵׁים, הִקְטִלָּה, הִקְטִיל, קָטַלְתָּם, יִשְׁתֵּי, קִשְׁרֵת:

Write these Hebrew words: qôṭēl, qām, qtal, 'eshqāt, nērd, māqôm, zérem, vlô, mizmôr, qitlû, shāmáym, qú'mû, lminéhû, ûlyāmîm, yéreq, lilqôṭ, mamlākhâ, lshālôm, shmônîm, shnê, yashlikh, mqômî, yôrshîm, nilham, yisrâ'el, mizrâq, shmô, ná'ar, ldhibhrêhem, ḥāmôrîm, 'āhîkhem, le'ēsôph, 'āmaltem, yishb.

Note. In the above English words simple sh^eva, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.¹

¹ Some signs are omitted to avoid confusion e. g. *é* ֵ, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

A class.	I class.	U class.
a) naturally long vowels $\overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}, \overline{\text{—}} \overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}, \overline{\text{—}} \overline{\text{—}}$
b) pure short $(\overline{\text{—}}) \overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}$	$\overline{\text{—}} \overline{\text{—}}$
c) tone-long $\overline{\text{—}}$	$\overline{\text{—}}$	$\overline{\text{—}}$
d) vanishing of tone long $\overline{\text{—}}$	$\overline{\text{—}}$	$\overline{\text{—}}$
e) under gutturals $\overline{\text{—}}$	$\overline{\text{—}} (\overline{\text{—}})$	$\overline{\text{—}}$

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â î û ê ô*, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are *a i u e o*, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, *ā ē ō*, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh'vas* or imperfect vowels *° ā ẽ ö* § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, *ā ē ō*, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *holem*, Table *b c*.

In like manner besides the simple *sh'va* common to all classes, there are only three composite *sh'vas*, which are the extreme short sounds, *ā ẽ ö*, of the same three vowels *a e o*, of which the tone long are the extended sounds, Table *d e*.

b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

c) The indistinct vowels or *shēvas* are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct (i. e. shēvas).

Observe the important exceptions in *Rem. c.*

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabār* (a word) by *b* we write דָּבָר not דֶּבֶר nor דִּבֶּר nor דֵּבֶר. So for *dabēr* we write דְּבֵר not דֶּבֶר or דִּבֶּר; and for *dabòr*, דֶּבֶר. And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarim* (pl. of *dabār*) by *c* we write דְּבָרִים not דֶּבְרִים nor דִּבְרִים &c.; for *daberim* דְּבֵרִים &c.; and when by inflectional processes and shift of tone the vowel that was pretonic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.¹

The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple shēva vocal*, Table *d*; under *Gutturals* (§ 8), it is one of the *hatephs*, Table *e*, generally *ḥ. pathah* for vowels of first and second class, and *ḥ. gameç* for vowels of third class.

d) *When, through processes of inflection or by composition, two indistinct vowels come together, the first becomes a full short vowel, most commonly the vowel i, e. g. דְּבִיר = דְּבִירִי, from דֶּבֶר a word.*

¹ Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כְּתָב *kethâb* (a writing), יְקוּם *yekûm* (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, כְּנָפִי = כְּנָפִי from כְּנָף *a wing*.

If the first of the indistinct sounds be a composite sh'va, the short vowel arising generally corresponds to it, חֲכָמִי = חֲכָמִי, from חָכֶם *wise*.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d*.

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut* syllable, may be useful for reference.

a) Final shut accented	$\bar{a}(a)$	\bar{e}	\bar{o}
b) final shut unaccented	<i>a</i>	<i>e</i>	<i>o</i>
c) non-final shut, ordinary	<i>a</i>	<i>e, i</i>	<i>o, u</i>
d) non-final shut, flat (before gutturals)	<i>a</i>	<i>e</i>	<i>o</i>
e) non-final shut, sharp (before double letter)	<i>a</i>	<i>i</i>	<i>u</i>

Rem. a. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which *a* has a great tendency to pass by *thinning* into *i*.

Rem. b. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final	
tone, into tone long,	<i>b</i> into <i>c</i>
tone-long in shut unaccented into short	<i>c</i> into <i>b</i>
tone-long before pretonic into indistinct	<i>c</i> into <i>d, e</i>
indistinct in pretone into tone-long	<i>d, e</i> into <i>c</i>
indistinct falling together into short <i>d d</i> or <i>e d</i>	into <i>b</i>

Rem. c. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of \bar{a} , see 3 Table. Verbs always write \hat{a} for \bar{a} except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This \hat{a} in verbs is subjected to change precisely as if it were \bar{a} .

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָר, דְּבָרָה, דָּבָר dā-bhār, d^ebhā-rah; the verb דָּבַר, דְּבָרָה, דָּבָר dā-bhar, dā-bherah.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *B^eghadhk^ephath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive *Metheg* (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ׀ of interrogation, § 49; the Article § 11, not unfrequently are marked by *Metheg*.¹

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lene*, when the stronger, it is called *D. forte*.

¹ These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note* for *reference* merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ׀, § 49; the *Article* and *Vav Conversive*, when their *Daghesh* is omitted, § 11 Rem. a, § 26 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ל generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new* syllables that arise when vowels are lost through change of place of *Tone* in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as דָּרַךְ, pl. דָּרְכֵי, § 21; b) in certain forms of the *Guttural Verb*, as יָעַבַּד, pl. יָעַבְדוּ, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. b, and in the *feminine* with affixes, e. g. מַלְכֵי, מְלָכֵי, מְלָכֵי malkhê, bîrkhāthî. *Third*, the first syllable in a few fem. nouns in *ûth*, מְלָכוֹת kingdom, יְלָדוֹת youth, עֲבָדוֹת service, and in several other individual words, as בְּגָד garment (when inflected), עֲרָבִי Arabian.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghesh (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, ת *t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters פ פתח ק קח ד דח ג גח ת תח are hard and therefore have Daghesh lene whenever they do not immediately follow a vowel sound, זכר zā-khār, יזכר yiz-kōr.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: *The six Aspirates are without Daghesh only when they immediately follow a vowel sound.* The least vowel sound, e. g. simple *sheva* vocal, preceding, suffices to enable the letter to have its softer sound, as זכר *zēkhōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִגְעֹי בּוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִּגְעֹי a disjunctive accent. See § 10. 3c.¹

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

¹ The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *Bēghadhkēphath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יְהוָה, being pronounced 'adhōnāi, is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *Bēghadhkēphath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as בָּב, כָּכ, כָּפ, and according to some כָּמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as קָלַל *qal-lû*. When so used the point is called *D. forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way *D. lene* which is never preceded by a vowel can hardly be confounded with *D. forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. *D. lene* is peculiar to the six *Beghadhkephath*; any letter may be doubled, and have *D. forte*, except the gutturals § 8. 4. When in the *Beghadhkephath*, *D. forte* includes *D. lene*: it doubles the hard sound of the consonant, as שִׁבֵּר = *shib-ber*.¹

¹ Some additional details regarding *D. forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *shêva* vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l, m, n*, and the letter ק, but is not confined to these, and may occur even with the so called Aspirates or *Beghadhkephath* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לַמִּנְחָה *lam̃naç-çêah*, for לִמְנַח *lam-m̃enaç-çêah*, מִבְּקָשִׁים *m̃ebhaq̃shîm*, for מִבְּקָשִׁים *m̃ebhaq-q̃eshîm*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) *Insertion of D. forte*. *D. forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called *D. dirimens* or separative Gen. 17. 17. Deut. 32. 32, עֲנִי (cons. pl., note p. 17), 'îñbhê, with *Dag. dir.* עֲנִי 'în-ñbhê. This duplication occurs properly only in *half open* syll., but a more refined pronunciation may make a real shut syll. *half open* (as תִּדְשֵׁא Gen. 1. 11), and such a syll. may then be further subjected to the influence of *D. dirimens*, as מִקְדָּשׁ; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacute* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappîq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as הֵּ.

6. *Rāphé* (soft). *Raphé* is a small horizontal stroke put over a letter to indicate the absence of Daghesh or Mappiq in places where these points might have been expected rightly, or not unnaturally, though wrongly, as הֶּ not הֵּ; וַיִּמַּח not וַיִּמַּח Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, môt, par, pat, kap, tiktōb, bkû, lbad, blektkā, mishpāt, midbār, btōk, malkî, yabdēl, kōkābîm, kbadtem, tikbdî, kaspkā, ḥelqkā, midbrēkem, lāredet, yirb, yibk, gdôlîm, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag.* marking this has been called *conjunctive*. There are two cases. 1. When a word ending in הַ— accented, or a word ending in הַ— (or —) accented and immediately preceded by vocal shēva, is joined by *Maqqeph* to a following word which is monosyllabic or penacute, as Gen. 2. 23 לַקְּתָהּ-זֹאת, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns הִי and הָהֵם (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in *ā* or *e*, accented on the penult, is followed by a monosyllabic or penacute word, as Gen. 3. 14 עֲשִׂיתָ זֹאת, Gen. 12. 18; 38. 29; 33. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs לֹהֵם the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *Bēghad.* letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacute, may begin with two conson., the first having shēva, Gen. 12. 5; but if the first letter be one of the prefixes ב, כ, ל, ו (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in *u*, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called *ḥerik thrust*, compressed, the second *ḥerik coming from a distance*.

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshīm, mullal, ṣappdû, miṣpēd, ḥallôn, bkaṣpkem, shabbāt, mibbnê, ḡippôr, ykattēb, bqīrkem, baddām, bôdēd, yitnû, limmadt, hammáyim, vayyinnāgpû, lbaddô.

Note. In this ex. the *Bēghadhkēphath* are expressed by ordinary hard letters, and *shēva* is not expressed as the ex. is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. They might be called spiritals, being strictly breathings. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*.

Pathah furtive. Any short vowel before a final guttural becomes pathah; and between any long vowel (other than qameç) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path. furtive*. Thus מֶלֶךְ but מֶלַח; הִשְׁלִיךְ but הִשְׁלִיחַ *hish-li'ah*.

2. The gutturals cannot take simple *shēva* vocal, they require the composite *shēvas*; in many cases they dislike simple *shēva* silent, preferring the composite, e. g. קָבַר but עָבַר; רָגַלְי but בָּעָלְי.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *ḥaṭeph* turns a preceding *simple shēva* vocal into the short vowel corresponding to the *ḥaṭeph*; e. g. לָעָבַר becomes לָעָבַר.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. **הַכֶּבֶד** *hak-kébhedh* but **הָעֶבֶד** *hā-ébhedh*, **שָׁלַשׁ** but **שָׁרַשׁ**, **קָטַל** but **בָּרַךְ**.

Rem. *a*. On 1. The sharp vowels *i*, *u*, falling before gutturals not final, are generally depressed to *e*, *o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. **יְחַדֵּל** for **יִחַדֵּל**; **עֲנֵלָה** for **עָנֵלָה**.

The letter **א** (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter **ר** often agrees with **החע** in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as **רוּחַ** *rúah*, *spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. **הַשְּׁלִיחַ** has only two vowels, *i* and *î*; its *fem.* is **הַשְּׁלִיחָה**. So **רוּחִי** *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is **ֿ**. Initial **א** is fond of **ֿ** immediately before the tone, but at a distance from the tone it reverts to **ֿֿֿ**, as **אֵלִי** but **אֱלִיכֶם**. The *hateph* that takes the place of *silent sheva* always corresponds to the preceding short vowel, as **בֶּעָלִי** (for **בֶּעֲלִי**).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. **נֶאֱמַר** = **נֶאָמַר** = **נֶאָמַר**. This softer enunciation shews itself chiefly with the weak gutturals **ע א**, the harder **ח ה** often retain the simple *sheva* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: “*littera gutturalis punctat se et præcedentem*” et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. **לֵאָרִי** = **לֵאֲרִי** *to a lion*.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. **ח ה**, the short vowel is very often retained, and sometimes even before the weaker **ע א**. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).¹ In a few cases ׀ takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֶמֶר, אֲבִדְתָּם, אָמַר, יִשְׁחַטוּ, חֹזֵק, שְׁלוּחַ, הַשְׁלִיחַ. שְׁמַע, שְׁמִיעַ,
רָגַע, יִדְעֶנָּה, בָּהֶן, שָׂרִים, הַחֲזִיק, טַעֲמוֹ, פְּאֻמֶּת, נֹאמֶר, לְחָלִי,
לְאָרִי, בְּחֶמֶר.

§ 9. THE QUIESCENT LETTERS.

The letters ׀ ׀ ׀ ׀ shew the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.²

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אָמַר 'ā-mar, but יֹאמַר yô-mar; יָמִי yēmê, but בִּמִּי bî-mê. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sheva* is not placed under the silent consonant (§ 5. 6).

Rem. *a*. The letter ׀ may be silent after any vowel sound, either medial or final.

¹ When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נִאֲצִנוּ they despise. Zeph. 1. 17 כְּעִוְרִים as the blind. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד one, אֲחֵר, pl. אֲחֵרִים other, מְהֵר (?) swift, אֲחִים brothers.

² The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ה is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b.* The letter ו is silent after the *o* and *u* sounds (*third class*), and generally after the *a* sound (*first class*), with which it coalesces and forms the diphthongal ô (§ 2. 1. 3)). In a few cases ו is consonantal after the *a* sound, as צו *çav*. The *suffixal form* וֹ— is sounded âv (§ 19), as סוֹפִי *șû-șâv*. After vowels of the *second class* (*i, e*) ו is sounded, as זיו *ziv*.

The letter י is silent after the *i* and *e* sounds (*second class*), and generally after the *a* sound, with which it unites to form the diphthongal ê (§ 2. 1. 3)).

In a few cases י is consonantal after *a*, as in the *suffixal form* יֹ— (pausal יֹ—), which is sounded ây (*âee*), as סוֹפִי *șû-șâee* (§ 19).

After vowels of *third class* (*o, u*), י is sounded, as הוֹי *hōy* (*hōee*), גָּלִי *gālûy* (*gā-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqwim*=*ya-qîm*, *yaqwum*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqtil*=*yaqtîl*, *r'âshîm*=*râ'shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qâm*, *maweth*=*mêth*, *qawum*=*qûm*. So *h* sometimes, *șușahû*=*șușô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yîgrash*=*yî-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES THESE WORDS.

קְרוּאִי, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יִיטֵב, צָבָאוֹת, בָּאָה, בָּרָא,
בִּירָשִׁית, בִּיא, לֹא, קָלִיא, אֶרְצָהּ, לְקַרְאתָ, יִשְׁמַעֲלָ, מֵאֲתִים,
שְׂאֵבֵי, צָבָאִים, שְׁלֹמֹה, בְּיָמָיו, תִּגְלִינָהּ, יִקְרִיאָהוּ, בְּיִלְתִּיו, פָּסִי,
שִׁלֹּ, גִיר, קוֹ, אֶרֶץ, רָאשִׁים, בָּאָשׁוּ, פְּלִיזָה, לִילִי, קִיָּה:

§ 10. THE ACCENTS. METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.¹

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as הֶחָכָם, וְזָכַרְתָּ, אֲנֹכִי.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אָכְלָה 'ā-khēlāh, *she ate*. In such positions Metheg indicates that the sh^eva is *vocal*, and thus serves

¹ Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מִיָּם; when below, it stands after the vowel of the syll., as מִיָּם, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רִיחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation*.

to distinguish between \bar{a} and o , and between \hat{i} and i , and \hat{u} and u ; e. g. אֶכְלָה 'okh-lah, *food*; יִרְאוּ yî-r'û, *they will fear*; יִירְאוּ yîr-'û, *they will see*.

If the vocal sh^eva in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לֹאֲשֶׁר.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וּמַחְלֵבֶהֶן Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וּמַהֲתִיבוֹנֹת Ezek. 42. 5.

The conjunction ו *and*, being a weak sound, very rarely takes Metheg.¹

¹ The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in *Merx's Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, light M. is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor any *Sh^eva*. See the exx. above in No. 2, *a*. To this ordinary M. applies what is said above in 2, *a*. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Sh^eva*, and on all vowels, long or short, when followed by a *composite Sh^eva*. This M. is called *stationary* because it is invariably placed on such syllables and is independent of the place of Tone. To this M. applies in general what is said above in 2, *b*. But here *Baer* deviates from the ordinary doctrine of the Syll. (§ 5. 3, with which goes the doctrine of the Aspirates § 7.2), maintaining that the *sh^eva* after the long vowels is *silent* and the Syll. *shut*, e. g. אֶכְלָה is to be read 'ākḥ-lāḥ, תּוֹלְדוֹת tōl-dhōth.

Examples of *heavy* M. occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ה of Interrogation (§ 49. comp. Rem. *d* p. 17). This M. may stand on simple sh^eva, e. g. נִבְתָּקָה Ps. 2. 3. Examples of the *articulative* M. in Gen. 28. 2 &c., פִּרְנָה אָרָם. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *Pəṣûḡîm*, and the end of each *Pəṣûḡ* is marked by the sign **׃**, called *Ṣôph paṣuq* (end of the verse). The accent on the final word is called *Ṣillûq*, its sign being like Metheg.

׃ הָאָרֶץ Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *ʾAthnāḥ* “breathing”, or “rest”.

׃ הָאָרֶץ אֱלֹהִים Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by *ʾAthnāḥ*, and the one nearer the beginning of the verse by sign called *Ṣəgôltâ*, as,

׃ בֵּן לְרִקְיעַ הָרִקְיעַ Gen. 1. 7.

d) If the clause of words lying between *Ṣilluq* and *ʾAthnāḥ*, or between *ʾAthnāḥ* and *Ṣəgolta*, or between *ʾAthnāḥ* and the beginning of the verse, *Ṣəgolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqəph qāṭôn*, resembling simple *sh'va* placed over the word,¹ as

׃ לְמַיִם מִבְּהֵיל הַמַּיִם אֱלֹהִים Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphḥâ*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Ṣilluq* and *ʾAthnāḥ*. Its sign is a line bent backwards, as

׃ הָאָרֶץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

¹ The sign " called *z. gādhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mêrkhâ* —, which serves *Šilluq* and *Tiphḥa*, and *Mûnāḥ* —, which serves *ʾAthnaḥ* and *Zaqeph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašuq*; also the great distinction next the end by *ʾAthnaḥ*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mêrkhâ Maḥpākḥ* or *ʾÔlé v̄yôṛēdh*, thus

יְשֻׁבִּי עֲמֹד רְשָׁעִים Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), *בְּלֹהֶֿעָם* but *בְּלֹהֶֿעָם*, *all the people*.¹

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *ʾAthnaḥ* —, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as *בָּיִם*, pause *בַּיִם*; and if the short vowel had been modified from another it is the long of the primary sound that appears, *אֶרֶץ* p. *אֶרֶץ*.

¹ Unchangeably long vowels are usually marked by Metheg, as *שֶׁת־לִי* *Shâth'î*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עֲתָהּ p. עֲתָהּ.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh'va before the tone, this sh'va becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שֹׁכֵנָה *she dwelt*, p. שָׁכְנָה, from שָׁכַן; עֲמַדוּ *stand ye*, p. עָמְדוּ from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh'va before the suffix *kha* becomes *ê*, סוֹסְךָ p. סוֹסְךָ. In some cases the weight of the Pause doubles the consonant, חָלְלוּ Judg. 5. 7; there is also a fondness shewn in many cases for the sharp *â* in pausal syllables.

6. *Qeri* and *Kethibh* (read, written). The *Kethibh* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *Kethibh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Qeri*. Attention is called to the Margin by a small circle placed over the *Kethibh*, thus: הַנֶּעֱרָ Gen. 24. 14,—which means that for the (*mas.*) form הַנֶּעֱרָ of the text the form הַנֶּעֱרָ (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary cons.	— הַ, הַקּוֹל
Before gutturals	{ א, ר, ע — הַ, הָאִישׁ
	{ ה, ח — הַ, הַחֶרֶב
Before gutturals with qameç	{ הַ, אַ — הַ, הָעָם
	{ הַ, אַ — הַ, הָעִמָּל
	{ הַ, (ח) — הַ, הַחֲכָם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as הָאִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before הַ and אַ in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הָהָר, *the mountain*, הָעָם, *the people*.

Before הַ, אַ not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣ̣ghol*), as הֶהָרִים, *the mountains*; הַעִמָּל, *the trouble*. Before הַ (*hā*) in all positions the Art. takes *ṣ̣ghol*, and also before הַ, הַחֲכָם, *the wise*, הַהֶגֶן, *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Sḥva*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמֶּטֶּחַ Is. 40. 20. *Metheg* is not put before ' , nor yet immediately before the Tone.

Rem. *b.* The *hal* is 'al in Arabic (though the Bedawin are said to pronounce *hal*), as 'Al-Qor'ân. Perhaps this form is seen Gen. 10. 26.

man	אִישׁ	woman	אִשָּׁה	morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	light	אוֹר
darkness	חֹשֶׁךְ	firmament	רָקִיעַ	dust	עָפָר
water, waters	מַיִם <i>pl.</i>	great	גָּדוֹל	good	טוֹב
high	רָם	upon	עַל-	and	וְ

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

To day הַיּוֹם A good man אִישׁ טוֹב The man } טוֹב הָאִישׁ
to night הַלַּיְלָה the good man הָאִישׁ הַטוֹב is good } הָאִישׁ טוֹב

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article.

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are &c.* is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	<i>Sing.</i>	<i>Signif. part.</i>	<i>Plur.</i>	<i>Sign. part.</i>
1. pers. c.	אֲנִי I	<i>i, ni, ki</i>	אַנְחִנִּי, נִתְּנִי we	<i>nu</i>
2. pers. m.	אַתָּה thou	<i>ta</i>	אַתֶּם ye	<i>tem</i>
f.	אַתְּ " <i>t</i>		אַתֶּנָּה, אַתֶּן " <i>ten</i>	
3. pers. m.	הוּא he	<i>v, hu</i>	הֵם, הֵנָּה they	<i>m</i>
f.	הִיא she	<i>y, (ha)</i>	הֵנָּה, הֵן " <i>n</i>	

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אֲנִי and אַנְכִי. A plur. אֲנִי occurs once, Jer. 42. 6, and *nahnu* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אַתָּה. The mas. is occasionally written אַתָּה 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּה, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antî, which is seven times spelled אַתָּי, Jud. 17. 2, 1 K. 14. 2 &c. The plur. 'attēm is for 'attum. The fem. pl. 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3rd *pers.* In the Pent. as usually printed הוּא is of com. gender, הִיא occurs only eleven times. Fem. pl. הֵן is actually found only as suffix.

eye	עֵינַי <i>f.</i>	hand	יָד <i>f.</i>	mountain	הָר	disease	חֲלִי	
earth	אֶרֶץ <i>f.</i>	heaven	שָׁמַיִם <i>pl.</i>	evening	עָרֶב	people	עָם	
sword	חֶרֶב <i>f.</i>	God	אֱלֹהִים <i>pl.</i>	palace	הַיָּכָל	wise	חָכָם	
powerful	עָצוּם	bad, sore	רָע	very	מְאֹד	very bad	רָע מְאֹד	
The mountain		הָהָר	the people		הָעָם	the earth		הָאֶרֶץ

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *gameç*. The word *earth* appears as above with the Art.

The people is wise הָעָם חָכָם or הוּא חָכָם.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

- רָם הַיָּכָל: 2 הָהָר הוּא רָם מְאֹד: 3 טוֹב הָעָרֶב: 4 אַתָּה הוּא
הָאֱלֹהִים: 5 אַתָּה הָאִשָּׁה: 6 הַחֶרֶב הִיא עַל־הָעֵפֶר: 7 אַתָּם הָעָם:
8 עָם רָם וְהַגָּדוֹל: 9 הָעָם הוּא עָצוּם מְאֹד: 10 הַיָּד וְהָעֵין:
11 הַשָּׁמַיִם וְהָאֶרֶץ: 12 הָעָם הָעָצוּם וְהַגָּדוֹל: 13 אֲנִי הָאִישׁ
הַחָכָם:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	זֶה this			הוּא that	הֵם, הֵנָּה those
<i>f.</i>	זֹאת "			הִיא "	הֵנָּה, הֵן "
<i>c.</i>		אֵלֶּה these			

	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	הַלָּזֶה yonder	wanting
<i>f.</i>	הַלָּזֹה "	"
<i>c.</i>	הַלָּז "	"

2. *Relative pronoun.* The relative is *אֲשֶׁר* *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is *מִי* *who?* for persons, and *מָה* *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*), and *מָה* assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals	<i>path. and dag.</i>	מָה-זֶה what is this?
before <i>א</i> and <i>ר</i>	<i>qameç</i>	מָה-אֵלֶּה what are these?
before other gutturals	<i>pathah</i>	מָה-הִיא what is it?
before gutt. with <i>qam.</i>	<i>şeghol</i>	מָה עָשָׂה what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written *זֶה* or *זֵה*, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* *אֵל* occurs eight times in the Pent. and in 1 Chron. 20. 8. A form *זֵה* is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *ds* comp. the *d*, *th* in *the, this, that, der, dieser*.

Rem. *b.* A shorter form of the relative is *שׁ* prefixed inseparably to words, mostly as *שׁ* or *שׁ* with Dag. *forte*, *אֲשֶׁר לִי = שְׁלִי*.

Rem. *c.* In pointing *mah* the maqqeph is not always inserted. The pointing with s^ghol occurs in other cases besides the one specified. Occasionally מה unites with the following word, מלְכֶם *what mean ye* (to you)? Is. 3. 15, Ex. 4. 2.

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מָה	unto	אֶל-

Rem. The root of the verb is 3. s. *perf.* e. g. *he created, he took, not the infin.*

<i>This is the man</i>	זֶה הָאִישׁ
<i>This is the good man</i>	זֶה הָאִישׁ הַטּוֹב
<i>This man</i>	הָאִישׁ הַזֶּה
<i>This good man</i>	הָאִישׁ הַטּוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

<i>The boy heard</i>	שָׁמַע הַיָּלֵד	<i>The boy did not hear</i>	לֹא שָׁמַע הַיָּלֵד
<i>The boy did not hear the voice</i>	אֶת-הַקּוֹל	"	" "

Rule 2. The nominative, unless emphatic, usually follows the verb.¹

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle אֶת.²

Rule 4. The negative stands immediately before the verb or predicate.

¹ Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

² The pron. *mah* "what" does not take אֶת.

EXERCISE. TRANSLATE.

מִי אֵתֶם: 2 מִי הִנֵּה: 3 הַלַּיְלָה הַזֶּה: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
 אֱלֹהִים: 5 הָעַם הַקָּצִים הַזֶּה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל:
 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשַׁב הַמֶּלֶךְ עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר
 שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מִהִשּׁוּב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים
 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ
 יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֵרֶב: 14 מִי הָאִישׁ הַלֵּזֶה:

Who are these? What are ye? Who is yonder woman? I am the great king who is over (upon) the land. That day. This is a good head. This is the good head. This head is good. This good head. This is the bad boy who spilt the water upon the earth. This woman. What has the man done? This mountain is very lofty. What are these? These are the heavens and the earth which God created this day. This is the wise king. That² sore disease. He sat by (upon) those waters. How great is that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב in, by, with; local and instrumental

כ as, like

ל to, at, for; sign of *dat.* and *infin.*

a) The usual pointing of these light fragments is simple *sh^eva*.

b) Before another *sh^eva* this becomes *hireq*, by § 6. 2 d., forming a half open syllable, בִּלְבָב, לְבָב.

c) Before a *hatafeph* the *sh^eva* becomes the corresponding short vowel, by § 8. 3, בָּאֵרִי, אֵרִי, like a lion.

d) Before the accent, the prep., falling in the *pretone*, often has tone-long *qameç* (§ 6. 2 b.), as לַמַּיִם to water.

¹ For this name the reader substituted אֲדֹנִי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יְהוָה *Yah-véh*.

² In *sing.* הַחֵרֶב, in *plur.* הַחֲרָבִים.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., **לְעָם, הָעָם**, *to the people*.¹

2. The short word **מִן** used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, **מִמֵּיִם** *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, **מִמְעַץ** *from a tree*, by § 8. 4.; and occasionally hireq remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, **מִן־הָעֵץ** or **מִהָעֵץ** *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

book	סֵפֶר	garden	גֶּן	place	מָקוֹם
ground	אֲדָמָה	dry land	יַבְשָׁה	beast, cattle	בְּהֵמָה
lion	אֲרִי	ass	חֲמֹר	work	מְלָאכָה
seventh	שְׁבִיעִי	holy	קֹדֶשׁ	to write	כָּתַב
to give	נָתַן	to eat	אָכַל	to rest	שָׁבַת
to rule	} מָשַׁל	to destroy	} מָחָה	to cry	קָרָא
over		to blot out		unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל
 בְּגֶן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הַיֶּלֶד בַּמָּקוֹם הַזֶּה: 6 מָחָה
 יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֱלֹהִים
 אֶת־הָאָדָם עֹפֵר מִן־הָאֲדָמָה: 8 הָאֱלֹהִים הוּא בְּהִיכָל:

¹ The ה sometimes remains, particularly after כ, and in the declining stages of the language.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction ו and is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh^eva, וְאַתָּה and thou.

b) Before the ḥaṭeph's it takes the corresponding short vowel (§ 8. 3.), וְאֲנִי and I.

c) Before simple sh^eva and the Labials (בּ וּמ וּפ) its pointing is וּ, וּבֶן and a son.

d) Before the accent, especially if disjunctive, it often takes *qameç* (§ 6. 2 b.), וְרָע; and evil Gen. 3. 5.

Rem. Before *yod* with sh^eva the pointing is *hireq* after § 6. 2 d., and *yod* is silent (§ 9. 1), וְיָמֵי and the days of—. Even before a labial, the law *d*) of the *pretone* may prevail, as וְבָהּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם and the people.

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. *sing.mas.perf.* he ruled, has ruled &c. מָשַׁל

2. " " " thou hast ruled &c. מְשַׁלְתָּ ta of pr. thou

2. " *fem.* " thou hast ruled &c. מְשַׁלְתְּ t " "

1. " *com.* " I ruled, have ruled &c. מִשְׁלַּתִּי ti = ki of pr. I

1. *plur.com.* " we ruled, did rule &c. מִשְׁלַּכְנוּ nu of pr. we.

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy *is* Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes*.

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ôth*, or by adding *ôth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *āyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. *b*) for the *fem.* Thus:

	<i>mas.</i>		<i>fem.</i>		<i>mas.</i>		<i>fem.</i>
<i>sing.</i>	טוב <i>good</i>		טובה		סוס <i>horse</i>		סוסה <i>mare</i>
<i>plur.</i>	טובים „		טובות		סוסים „		סוסות „
<i>dual</i>					סוסים „		סוסתים „

4. *Classes of nouns feminine.*

1) Words ending in ה־ or ת (see Rem. *b*).

2) Words of any termination that are names of creatures feminine, as אם *mother*.

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. *a.* The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one or more pairs*, but it is now used as a *plur.* of things occurring in pairs, as שֵׁשׁ כְּנָפִים *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. *b.* The original *fem.* ending is *ath* (ת—). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as עֲבָרִית, מִשְׁמֶרֶת, מִשְׁמָר. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, יִלְדָּת Gen. 16. 11, which generally assumes the form יִלְדָּת (§ 29). 2) *ath* or *āth*, חַיִּית Ps. 74. 19, עֲוֹרָת Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by א (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (s^ghol).¹

¹ The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. חֹמָה *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	יָכֹר	cow	f.
horse	סוּם	mare	f.
fish	דָּג	fish	f.
prince	שָׂר	princess	f.
song	שִׁיר	song	f.
adversary	צָר	adversary	f.
hero	גִּבּוֹר	star	כּוֹכַב
side	יָרֵכָה	blood	דָּם
just	צַדִּיק	bitter	מָר
to count	סָפַר	to see	רָאָה
		well	בְּאֵר f.
		river	יָאֵר
		dream	חֲלוֹם
		to set	נָתַן
		to slay	הָרַג
		to drink	שָׁתָה
		to remember	זָכַר
		wolf	זֶאֱב

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַיָּיִן מִן־הַמַּיִם בֵּי מְרִים הֵם: 2 אֵלֶּה הַפְּרוֹת הַרְעוֹת
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר: 3 מִשַּׁל הָאָדָם בְּבִהֶמָּה וּבְדָגִים:
 4 הֵמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־הָעָם: 5 אֲמַרְתִּי
 אֶל־הָעָם הִזָּה צַדִּיקִים אַתֶּם: 6 הִהָרִים הָאֵלֶּה רָמִים מְאֹד:
 7 סָפַרְתָּ אֶת־הַכּוֹכָבִים: 8 מָה רָמִים הִהָיְכָלִים הָהֵם: הַיָּדָוִם:
 יָרֵכָתִים:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just *are* as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

¹ The words *ox, prince, adversary, bitter*, have a (*path.*) when uninflected or without the Article, see Rem. *d*, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.¹ The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or adverbial case. And the use of the Gen. is also extremely free.

2. *The construct state*. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

¹ See Gen. 49.11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.

of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>		<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>	<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוּם horse	סוּם	סוּסָה mare	סוּסָת
<i>plur.</i>	סוּסִים „	סוּסִי	סוּסוֹת „	סוּסוֹת
<i>dual</i>	סוּסִים „	סוּסִי	סוּסָתַי „	סוּסָתַי

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *îm* and *âyim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual âyim* becomes *ê* as in *mas.*, and tone-long *â* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הָהָרָה *towards the mountain*; הַשָּׁמַיְמָה *heavenwards*; בֵּיתָהּ יוֹסֵף *to the house of Joseph*.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction to* and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

The horse of the king the king's horse	}	סוּם הַמֶּלֶךְ	The horses of the king the king's horses	}	סוּסֵי הַמֶּלֶךְ
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Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

The good horses of the king	סוּסֵי הַמֶּלֶךְ הַטוֹבִים
The good mare of the king	סוּסַת ה' הַטוֹבָה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.¹

Every day כל יום *All the day* כל היום
All the king's horses כל-סוסי ה' 'ה

Rule 3. The word *all* is a noun and used in the cons. state.

north	צפון	valour } force }	חיל	bed	מטה	poor	אביון
four	ארבע	daughter	בת	war	מלחמה	queen	מלכה
wind	רוח }	law	תורה	wall	חומה	city	עיר
spirit		command	מצוה	flesh	בשר	understanding	שכל
		to go down	ירד	to keep	שמר	to review	פקד

EXERCISE. TRANSLATE.

לא שתה העם מימי ה'א: 2 לקח דוד ¹אביגיל לאשה והיא
אשה טובת שכל: 3 אביוני העם הם צדיקים: 4 לא שמרנו
תורת יהוה אלהי ²ישראל: 5 עשה השור כמצות המלך:
6 ובתורת יהוה לא הלכתי: 7 אלה מצות אלהי כל-הארץ
אשר כתבתי היום הזה: 8 שכתב היגלד על-מטת איש האלהים:
9 בא חיל גדול ³מינפתי הארץ ומארבע רוחות השמים:
10 אבלני מפלעץ הגן: ⁴11 ומלפת הארץ בת איש גבור
חיל: 12 היה רעב בארץ ואברם ירד מצרימה כי קבר הרעב
בארץ:

¹ Abigail. ² Israel. ³ Dag. in *kaph* only in cons. ⁴ Observe the
pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The
good queen of the land. All the people of the earth. All the
king's good asses. The captain (prince) reviewed all the mighty-
men (heroes) of valour and all the people of war. In the two-
sides of the temple. I have gone northward. We are gone down
to-hades (Sh'ôl). He went towards-the-mountain. We slew the

¹ The adj. agrees with its noun in gend. and numb. but not in *state*. The
cons. is euphonic as well as syntactical and must be *followed immediately*
by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.¹ The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

¹ In dependent clauses with *כִּי* *for, that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), *a hero*, אֶבְיֹן (*'ebh-yôn*), *poor*, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.¹

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

¹ Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

\bar{a} in the pretone, or \bar{a} in the tone, or \bar{a} in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic \bar{a} \bar{e} is lost, i. e. becomes vocal sh^eva, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel \bar{a} \bar{e} , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		<i>Plur.</i>	<i>Cons. sing.</i>	<i>Cons. plur.</i>
1) upright	יָשָׁר	יְשָׁרִים	יָשָׁר	יְשָׁרִי (= יְשָׁרִי)
2) old	זָקֵן	זְקָנִים	זָקֵן	זְקָנִי (= זְקָנִי)
3) great	גָּדוֹל	גְּדוֹלִים	גָּדוֹל	גְּדוֹלִי
4) blessed	בָּרוּךְ	בְּרוּכִים	בָּרוּךְ	בְּרוּכִי
5) overseer	פֶּקִיד	פְּקִידִים	פֶּקִיד	פְּקִידִי
6) heart	לֵב	לְבָבוֹת	לֵב	לְבָבוֹת (= לְבָבוֹת)
7) star	כּוֹכַב	כּוֹכָבִים	כּוֹכַב	כּוֹכָבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. *a.* Tone-long \bar{o} does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels $a—a$, $a—e$, $a—o$, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without \bar{a} are similarly inflected. See Add. Notes.

Rem. *b.* The form $a—e$, has a in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the e sound, the form זָקֵן with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *libbhbhōth*, No. 6.

2. *Feminine nouns*. When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צִדְקָה (= צִדְקָת)	cons. (צִדְקָת=)	צִדְקָת
elder	זָקֵנָה (= זָקֵנָת)	cons. (זָקֵנָת=)	זָקֵנָת
righteousnesses	צִדְקוֹת	cons. (צִדְקוֹת=)	צִדְקוֹת

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג cons. דָּג plur. דָּגִים cons. pl. דָּגִי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שִׁפָּה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נִקְמָה
leopard	נִמְר	fat	בָּרִיא	corpse	נִבְלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים plur.

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דָּגָת, נְבִיאִי, יִשְׂרָאֵל, רָקִיעַ, לְבָבוֹת, מָאוֹר, מִשְׁלִי,
כָּבֵד, לִבִּי, פְּקִידִי, לֵבָב, שִׁפְתִּי, נִקְמַת, בְּרָכוֹת, יָדַי;
וְחִשְׁן עַל-פְּנֵי הַמַּיִם: 2. כָּתַב הַנְּבִיא אֶת-פְּלִי־הַדְּבָרִים בַּסֵּפֶר:
3. הָיָה דָּבָר יְהוָה אֶל-הַנְּבִיאִים: 4. תּוֹרַת יְהוָה בְּלִבִּי הִצְדִּיקִים:
5. כָּתַבְתִּי לְעַם יְהוָה אֶת-פְּלִי־הַדְּבָרִי תּוֹרַת יְהוָה: 6. לֹא הָיָה שָׁם

אִישׁ מִזְקְנֵי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶת־שֵׁנֵי הַמַּאֲרוֹחַת הַגְּדָלִים
 בְּרִקְצֵי הַשָּׁמַיִם: 8 אָסַף הַשֹּׁר חֵיל פֶּבֶר פְּכוּכְבֵי הַשָּׁמַיִם וְכַחֲלוֹ
 אֲשֶׁר עַל־שִׁפְתַּי הֵנָּה: 9 אָמַר¹ יִצְחָק הַקּוֹל קוֹל² יַעֲקֹב וְהַיְדוּסִים
 יָדִי³ יַעֲשׂוּ: 10 נָשָׂא הַנְּבִיא הַזֶּקֶן אֶת־נִבְלַת אִישׁ הָאֱלֹהִים אֶל־
 הַחֲמֹר:

¹ Isaac. ² Jacob. ³ Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

The light suffixes affect a noun like the *Plur.* or *Du.* termination, the heavy throw it into the form of the *Const. state*.

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	Mas.		Fem.	
	סוס	דָּבָר	סוּסָה	צְדָקָה
	(horse)	(word)	(mare)	(righteousness)
<i>Singular noun</i>				
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסָתִי	צְדָקָתִי
2 <i>m.</i> thy	סוּסְךָ	דְּבָרְךָ	סוּסָתְךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסְךָ	"	סוּסָתְךָ	"
3 <i>m.</i> his	סוּסוֹ	"	סוּסָתוֹ	"
3 <i>f.</i> her	סוּסֶיהָ	"	סוּסָתֶיהָ	"
<i>plur.</i> 1 <i>c.</i> our	סוּסֵינוּ	"	סוּסָתֵינוּ	"
2 <i>m.</i> your	סוּסְכֶם	דְּבָרְכֶם	סוּסָתְכֶם	צְדָקָתְכֶם
2 <i>f.</i> your	סוּסְכֶן	"	סוּסָתְכֶן	"
3 <i>m.</i> their	סוּסָם	דְּבָרָם	סוּסָתָם	צְדָקָתָם
3 <i>f.</i> their	סוּסָן	"	סוּסָתָן	"
<i>Plural noun</i>				
	סוּסִים	דְּבָרִים	סוּסוֹת	צְדָקוֹת
	(horses)	(words)	(mares)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסוֹתִי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסְיָךְ	"	סוּסוֹתְיָךְ	"
2 <i>f.</i> thy	סוּסְיָךְ	"	סוּסוֹתְיָךְ	"
3 <i>m.</i> his	סוּסָיו	"	סוּסוֹתָיו	"
3 <i>f.</i> her	סוּסֵיהָ	"	סוּסוֹתֶיהָ	"
<i>plur.</i> 1 <i>c.</i> our	סוּסֵינוּ	"	סוּסוֹתֵינוּ	"
2 <i>m.</i> your	סוּסֵיכֶם	דְּבָרֵיכֶם	סוּסוֹתֵיכֶם	צְדָקוֹתֵיכֶם
2 <i>f.</i> your	סוּסֵיכֶן	"	סוּסוֹתֵיכֶן	"
3 <i>m.</i> their	סוּסֵיהֶם	"	סוּסוֹתֵיהֶם (תָּם)	"
3 <i>f.</i> their	סוּסֵיהֶן	"	סוּסוֹתֵיהֶן	"

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נַפְשֹׁתָם *their souls*.

Rem. *a.* The suffixes of 2. *pers.* *ka, k, kem, ken*, are for *ta, t, tem, ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

Rem. *b.* The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *šuṣî, šušēkha, šušēkh, šušēnu*. Forms with *a* are rare. Job 22. 20.

In 3. *pers.* the *a* sound prevailed, as 3 *mas.* *šuṣāhu=šuṣaw=šuṣô*; 3 *fem.* *šuṣāh*; 3 *pl.* *šuṣāhem* or *šuṣāham* (2 Sam. 23. 6)=*šuṣām*. Forms with *e* in *ihu, éha* are rare (§ 45). Gen. 1. 21.

Rem. *c.* Peculiarities are common. Sing. noun: 2 *m.* in *p.* סוֹסְךָ, Gen. 4. 11; plenary writing, סוֹסְךָ Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 *f.* כִּי־, Jer. 11. 15, Ps. 103. 3. In 3 *m.* old form אֹהֶלָה *his tent*, Gen. 9. 21; 35. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 *f.* mappiq omitted, Is. 23. 17, Ps. 48. 14. In some cases the *fem.* termination appears dropped, Gen. 40. 10 נִצְּהָ for נִצְּתָה, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 *pl.* *ānu*, Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 *pl. f.* *kénah*, Ez. 23. 48, 49. In 3 *pl. m.* מֹו־, Ps. 17. 10 (cf. לֹמֹו § 49). In some cases מֹו appears 3 *sing.*, cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 *pl. f.* נָה־, Gen. 21. 29; 42. 36; נָה־, Gen. 41. 21; נָה־, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 8. 16, Ez. 16. 53, cf. Is. 3. 17.

Plur. suff. often defectively written by omission of *yod*, e. g. 3 *m.* סוֹסֵי, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 *pl. m.* Gen. 10. 5; 43. 11; 3 *pl. f.* Gen. 4. 4.—Peculiar forms are: 2 *f.* כִּי־ 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 *pl. f.* *kénah*, Ez. 13. 20; 3 *pl. m.* מֹו־ Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hémah* Ezek. 40. 16; 3 *pl. f.* *hénah* Ez. 1. 11.

My good horse סוֹסֵי הַטוֹב *Your evil words* דְּבָרֵיכֶם הָרָעִים

Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does. § 17 Rules 1. 2.

<i>face</i> פָּנִים	<i>son</i> בֶּן <i>pl.</i> בָּנִים	<i>daughter</i> בַּת <i>pl.</i> בָּנוֹת
<i>my face</i> פָּנַי	<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי	<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>after</i> אַחֲרַי	<i>after me</i> אַחֲרִי	

EXERCISE. TRANSLATE.

תֹּרְתוֹ, שְׁפָתָיו, בְּרָכָתָהּ, בְּנִיָּהּ, מְשִׁלֵּכֶם, מְקוֹמָהּ, מְבַשְּׂרִי, בְּשִׂרְכֶם,
לְבָנִי, לְפָנָיִךְ, שְׁפָתֶיךָ, בְּנִינִי, לְבָבִנִי, בְּנִידֶם, יְדִי, יָדוֹ, תֹּרְתָם,
יְדִידֶיךָ:

יָצָא¹ וְלוֹט אֶל-הָאֲנָשִׁים הַשֹּׁתְתָה וְהַפִּילָת סָגַר אַחֲרָיו: ² וַיֹּאדָהוּד
תָּקַע בְּשׁוֹפָר בְּהָר אֶפְרָיִם וּבְנֵי יִשְׂרָאֵל יָרְדוּ מִן-הַהָר וְהוּא
לְפָנֵיהֶם: ³ הוּא יְהוָה אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו: זָכַר לְעוֹלָם
בְּרִיתוֹ אֲשֶׁר פָּרַת אֶת-אַבְרָהָם: כִּי חָסֵד יְהוָה יַעֲוֹלָם וְעַד-עוֹלָם
עַל-יִרְאָיו וַיִּדְקָתוּ לְבָנֵי בָנִים: וְאֲנִי עָלֶיךָ בִּטְחָתִי יְהוָה אֲמַרְתִּי
אֱלֹהֵי⁴ אֲתָתָה: מָה רַב טוֹבָךָ אֲשֶׁר צָפַנְתָּ לִירְאֶיךָ פָּעַלְתָּ לַבְּטָחִים
אֶבְיָךְ נִגְדָה בְּנֵי אָדָם: מָה אֶהְבֵּתִי⁴ תֹּרְתָךְ כָּל-יְהוֹם הוּא שִׁיתָתִי:

¹ Lot. ² *pl.* of אִישׁ. See Table of *Irreg. Nouns*. ³ Ehud.

⁴ Words in *pause*. See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart *O* my God. God has redeemed his holy *ones*. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, *O* our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the 3rd sing. mas. perf. of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

4*

which are heavy, being loaded by additional inflectional letters.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods*. Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea*. The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. ¹	reflex.	—

¹ It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

<i>Sing.</i>		<i>Plur.</i>	
3 mas.	קָטַל he killed &c.	3 c.	קָטְלוּ they &c. (רָם = רָם)
3 f.	קָטְלָה she „		pl. of דְּרָא (דְּרָא)
2 m.	קָטַלְתָּ thou „	2 m.	קָטְלֶתֶם ye (<i>tem</i> of 'atten)
2 f.	קָטַלְתְּ „	2 f.	קָטְלֶיךָ „ (<i>ten</i> of 'atten)
1 c.	קָטַלְתִּי I	1 c.	קָטַלְנוּ we

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6. 2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō in the tone syllable are lost, i. e. become vocal sh'va (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

- a) The Aorist (Past), *he killed.*
- b) The Perfect, *he has killed.*
- c) The Pluperfect, *he had killed.*
- d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For *fem. āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *tī*, § 12. Rem. *b*. esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *û* of 3 *plur.* *ûn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In *pause* קָטַלְתָּ, קָטַלְתָּ &c., § 10. 5.

covenant	בְּרִית	statute	פְּקוּד	latter end	אַחֲרִית	seraph	שֶׁרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	o forget	שָׁכַח
unto	אֶל	unto me	אֵלַי	unto you	אֵלֵיכֶם	behold	הִנֵּה

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תוֹרָתְךָ: 3 שָׁמַרְתִּי פְּקוּדֶיךָ בְּכָל־
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרִיתָהּ: 5 שָׁכַחוּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלְךָ
 שָׁמַעְנוּ מִן־הָאֵשׁ: 7 אָמַר מֹשֶׁה הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי:
 8 לָמָּה נָפְלוּ פָנֶיךָ: 9 שָׁפְכוּ דָמִים בַּמַּיִם: 10 שִׁרְפָתָם הָעִיר
 בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד:
 12 אָמַר² שְׂמוּאֵל אֶל־הָעָם אֶת־שׁוֹר מִי לְקַחְתִּי וְחֲמֹר מִי לְקַחְתִּי
 וְאֶת־מִי עֲשִׂיתִי וּמִי לְקַחְתִּי כֹפֶר: וְכָל־הָעָם אָמַר לֹא עֲשִׂיתָ
 אִישׁ וְלֹא לְקַחְתָּ מִיַּד אִישׁ מֵאוֹמֶה: 13 עַם אֵלַי אֶחָד מִן־הַשְּׂוֹדֵדִים
 וּבְיָדוֹ רָצַפְתָּ בְּמִלְקָחִים לָקַח מֵעַל הַמִּזְבֵּחַ:

¹ Moses.

² Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 <i>mas.</i>	יִקְטֹל he <i>will, may</i> &c. <i>kill, is, was,</i> <i>killing</i> &c.	
3 <i>fem.</i>	תִּקְטֹל she " "	
2 <i>m.</i>	תִּקְטֹל thou "	קָטֹל <i>kill</i> thou
2 <i>f.</i>	תִּקְטְלִי thou "	קְטֹלִי " "
1 <i>c.</i>	אֶקְטֹל I "	
<i>plur.</i> 3 <i>m.</i>	יִקְטְלוּ they "	
3 <i>f.</i>	תִּקְטְלֶנָּה they "	
2 <i>m.</i>	תִּקְטְלוּ ye "	קְטֹלוּ <i>kill</i> ye
2 <i>f.</i>	תִּקְטְלֶנָּה " "	קְטֹלֶנָּה " "
1 <i>c.</i>	נִקְטֹל we "	

2. *The Infinitive.*

Inf. cons. קָטֹל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קָטֹל *to kill* (admitting no prefix and affix).

3. *The Participle.*

<i>Act. Part.</i> <i>m.</i>	קֹטֵל or קָטֵל	<i>pl.</i> קָטְלִים <i>killing</i>
<i>f.</i>	קֹטֶלֶת or קָטֵת	<i>pl.</i> קָטְלוֹת "
<i>Pass. Part.</i> <i>m.</i>	קָטוּל	<i>pl.</i> קָטוּלִים <i>killed</i>
<i>f.</i>	קָטוּלָה	&c.

Uses of the Imperfect. The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. *a.* The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations וֹ— and יֹ— are probably worn down from וַיֹּ— and וַיִּ—. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination וַיִּ— has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* וַיֹּ— occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b.* The imper. is the impf. stripped of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c.* The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָדַל לְסַפֵּר
He would not keep לֹא אָבָה שְׁמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to*.

to judge שָׁפַט	to bury קָבַר	to watch שָׁמַר	to eat אָכַל
a judge <i>part.</i> שֹׁפֵט	grave קֶבֶר	watchman <i>part.</i> שֹׁמֵר	food אֹכֶל
to buy שָׁבַר	to steal גָּנַב	to pursue רָדַף	to cut כָּרַת
dead מָת	lord, husband, Baal בָּעַל		

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמֹר, לְשָׁמֹר, שְׁמָרוּ, שָׁמַר, תִּשְׁמָרוּ, יִשְׁמְרוּ, נִשְׁמֹר, גְּנוּבִים,
 גְּנוֹב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, כָּרְתִים, דִּרְשִׁי, רִמְשֹׁת, תִּשְׁמְרֶנָּה;

לֹא תִגְנוּב; 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם; 3 אֲנַחְנוּ נִכְרֹת עֲצִים
 מִן־הַהָר; 4 רִדְפוּ אַחֲרָיו; 5 אֲמַרְתִּי לְשֹׁמֵר וְכָרִיתָ; 6 מִשְׁלִי
 הָעַם הָיָה; 7 מִי יִשְׁכֹּן בְּהָר וְהָיָה; הוֹלֵךְ תָּמִים וּפֹעֵל צָדִק
 וְדָבָר אֱמֶת בִּלְבָבוֹ; לֹא רָגַל עַל־לִשְׁנוֹ וְחִרְפָּה לֹא נָשָׂא עַל־קִרְבּוֹ;
 8 בָּא יוֹסֵף מִמִּצְרָיִם² לְקַבֵּר אֶת־יַעֲקֹב; 9 קָבְרוּ אֶת־נִבְלַת
 הַנָּפִיז הַזֶּה בְּקָבֶר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר שָׁם; 10 יָרְדוּ בְּנֵי
 יַעֲקֹב מִצִּירְיָה³ לְשֹׁבַר־אֶבֶן; 11 וַעֲתָה קִבֹּץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל
 אֶל־הָהָר הַכֶּרְמֶל וְאֶת־נָבִיא הַפֹּעֵל וּנְבִיאֵי הָאֱשֵׁרָה אַרְבַּע מֵאוֹת
 אֲכִלִי שְׁלֹחַן⁴ אֵינִי; 12 וְדְבוּרָה אִשָּׁה נְבִיאָה הִיא שֹׁפֵטָה אֶת־
 יִשְׂרָאֵל בַּעֲת הַהִיא; וְהִיא יוֹשֶׁבֶת תַּחַת־תֹּמֶר דְּבוּרָה בְּהָר אֶפְרָיִם;
 13 אָמַר אֱלֹהִים אֶל־⁶אֲבִימֶלֶךְ בַּחֲלוֹם תִּפְלֹלָה הִנֵּה אֶתָּה יַת
 עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא בַּעֲלַת בָּעַל;

¹ Joseph. ² Egypt. ³ See § 10.4. ⁴ Jezebel. ⁵ Deborah. ⁶ Abimelech.

I will pursue after her. I promised (said) to pursue after them. Pursue after me. He set the stars in the firmament of the heavens to rule over the night. Jehovah will judge this people. A city shedding blood like water. In that day I will pour out my spirit upon all flesh. Keep this man. Ye shall keep your hearts from all ill. We have left off counting. They left off counting the proverbs of his lips for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding¹ blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where² the prophets are buried (*part.*).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *á ē ō*, *á* taking the place of *ā* (§ 6 Rem. *c*). Verbs are named

¹ Verbs and adj. having no dual use the plural with a dual noun.

² See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full*, *to thirst*, *to fear*, *to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *a* (Active verb) gives the Impf. in *ō*, קָטַל, יִקְטֹל; the Perf. not in *a* (Stative verb) gives the Impf. in *a*, יִקְבֹּד, יִקְבֹּד.

Formation of Imper. and Inf. Cons. The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *a* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קָטַל; the Part. of the Stative verb is the same as the Perfect, קָרַב *drawing near*.

Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great*, *little*, *smooth*, *deep*, *short*, *old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn*, *rejoice*, *hate*, *hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die*, *approach*, *wear* (clothes), *hew wood* &c.

Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *a*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in *2nd plur.* *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב *to lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

From both types of the Infin. Cons. a *fem.* has been formed, viz. קָטְלָה (*qoṭlāh*) from קָטַל, and קָטְלָה (*qūlāh*) from קָטַל. Both forms are mostly used by Stative verbs. Gen. 24. 36, Deut. 11. 22. Comp. §§ 29, 31.¹

To be great } גָּדַל
become great }
to be able יָכַל
to be sweet מָתַק

to be holy	קָדַשׁ	to fear	יָרָא	to be little	קָטַן
holy	קָדוֹשׁ	fearing	”	little	”
to be old	זָקַן	to draw near	קָרַב	to hear	שָׁמַע
to be just	צָדִיק	to learn	לָמַד	to be hungry	רָעַב
I am old זָקַנְתִּי		I know יָדַעְתִּי		I am able יָכַלְתִּי	

Rule. In Stative verbs the Perfect usually corresponds to the English *Present*. (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יָעָפוּ, תִּשְׁפֹּלְנָה, קָטְנִיתִי, תִּקְטֹן, יִכְלֶה, יִכְלֹתֶם, אֲשַׁפֵּל, לִבִּשִׁי,
נִכְבֵּד, תִּכְבְּדִי, אֲגַדֵּל, רָעַב;
פְּבִירִים רָעִבוּ: 2 לֹא יִכְלֹתָ לִסְפֹּר הַפּוֹקְבִים: 3 יִגְדֹּל שֵׁם יְהוָה
עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת־כָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלֶיךָ:

¹ It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative(Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqtōl* (*yaqtul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1st Gutt., *ʿAyin Var*, and *ʿAyin Doubled*. The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָטַל, like the Perf., and many of the adjj. of this form may be Participles. The Part. *qōṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עָתָה יִדְעָתִי כִּי יִרְאֵה אֱלֹהִים אֶתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלָּתָ מְאֹד
הוֹד וְהִדָּר לְבִשְׁתָּ: 7 זָכַר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב;
8 קְרוֹב אֶתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמַת תִּקְרַב רַחֲמֵי לְפָנֶיךָ: 9 לֵעַת
זְקֵנָה¹ יִשְׁלֹמָה לֹא הָיָה לָבְבוּ שָׁלֵם עַם־יְהוָה אֲלֹהָיו בְּלִבָּב דָּוִד:
10 יִקְרָא הַמֶּלֶךְ בְּסֶפֶר הַתּוֹרָה כָּל־יָמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה
אֶת־יְהוָה אֲלֹהָיו: 12 קְרוֹשׁ אֶתָּה יְהוָה אֱלֹהֵי כָל־הָאָרֶץ לֹא
יִצְדַּק לְפָנֶיךָ כָּל־בָּשָׂר:

¹ Solomon.

I cannot draw near. I will be great. Draw near. The young-
lions shall be hungry (*pause*). The God who made the heavens
and the earth I *am* fearing. Ye cannot keep my statutes with (in)
all your heart. Thou art little. Hear in order that thou mayest
learn to fear the Lord thy God. They are not able to pursue.
I am bereaved. I know that thou shalt reign. How should man
be just with God! I am sated-with burnt-offerings and the blood
of oxen I do not desire; cease to draw near before me for your
hands are full of blood (*pl.*). How great art thou *O* Lord! very
deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the
action simply, there are certain modifications of it which
indicate the relation of the action to the speaker's will or
feelings. The speaker may throw his own feeling into the
word in two ways, either by a sharp, hasty utterance of it,
thus expressing peremptory *wish*; or on the contrary by a
lengthening out of the word, giving expression to the
direction of the mind or action. The short form that arises
in the first way is called the *Jussive*; the other or lengthened
form has been named the *Cohortative*.¹

1) *The Jussive*. The Jussive arises through a contraction
of the last syll. of the impf.; but as in the regular verb

¹ Both the Jussive and Cohortative are comprehended by Ewald
under the name *Voluntative*; for Cohortative Böttcher prefers to use the
term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses *a command*, as קַטֹּל *let him kill*; or, less strongly, *an entreaty, request* &c.—*may he kill*; or, with a negative, *a dissuasion*, as אַל-תִּקְטֹל *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses *a desire or intention*, as אֶקְטֹלֶה *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as קַטֹּלֶה *Oh kill!*

Rem. *a*. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. *a*), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 *b*). The only *formal* effect, therefore, of the Jussive (except in verbs ה"ל § 45) was to change the vowels *î* and *û* in 2nd and 3rd *sing.* impf. into *ē* and *ō*.

Rem. *b*. The Emph. Imper. has two forms קַטֹּלֶה and קִטְלֶה (*qoṭlāh, qitlāh, half open*, § 21, Rem. *b*). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction *ו* *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל and he killed; וְאִקְטֹל and I killed.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר and he said.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וְקָטַל and he will kill; וְקָטַלְתֶּם and ye will kill.

b) The Tone is usually thrown forward from the *penult* to the *last syll.*, as וְקָטַלְתָּ and thou shalt kill.

On usage of *vav conv.* see particularly the note p. 63.

Rem. *a*. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.¹

Rem. *b*. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

to grow up	גָּדַל <i>st.</i>	to be angry	קָצַף	to sell	מָכַר	to burn	שָׂרַף
to expire	גָּוַע <i>st.</i>	to take (capture)	לָבַד	to be sated	שָׂבַע <i>st.</i>	to visit	פָּקַד
to	לִי	to me	לִי ²	sign of <i>acc.</i>	אֵת	me	אֵתִי ³

¹ This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

² See Table § 49.

Keep thou	שָׁמְרָה, שָׁמֹר	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל-יִ
I will keep	אֲשָׁמֹר	let me keep	אֲשָׁמְרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קָרַב וְאֲשַׁפֵּטָה
 Draw near that he may judge קָרַב וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down מָצָא הַמָּקוֹם וַיִּשְׁכַּב
 b) " and did not lie down " וְלֹא שָׁכַב
 c) he will find the place and lie down יִמָּצֵא הַמָּקוֹם וְיִשְׁכַּב
 d) " and will not lie down " וְלֹא יִשְׁכַּב
 e) and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d c*. Again, the expression must stand at the head of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav* conv. impf. is the usual narrative past tense, and *vav* conv. perf. the usual expression of *and* with *fut.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*¹

EXERCISE. TRANSLATE.

אֲשָׁמְרָה תּוֹרַתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְהָיָה לְעַד
 בֵּינִי וּבֵינֶיךָ: 3 אָמַר אֲבִרְהֶם אֶל-בְּנֵי יֶחֱת מִכְרוּ לִי קֶבֶר וְאֶקְבְּרָה

¹ Heth.

¹ The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִיָּמִי מִלְּפָנָי: 4 אֶל־תִּקְרָב יְהוָה עַד־מָאד: 5 אֶל־תִּקְרָב הָלוֹם
 בִּי הַמָּקוֹם אֲדַמָּה קָנֵשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל־עֲשׂוֹ מִכְרָה בְּיוֹם
 אֶת־בְּכֹרְתָהּ לִי וַיִּמָּכֶר לוֹ אֶת־בְּכֹרְתוֹ: 7 אָמַר יְהוָה יְהִי הָאָדָם
 הַזֶּה בְּאֵלֹהִים יִדְעַ טוֹב ²וְרָע וְעָשָׂה פֶן־יִשְׁלַח יְהוָה וְלָקַח מִנֶּעַן
 הַחַיִּים וְאָכַל ²וְחָי לְעוֹלָם: 8 וְהַמִּים גָּבְרוּ מְאֹד מְאֹד עַל־הָאָרֶץ
 וַיִּגְעַע פֶּל־בָּשָׂר הָרִמְשׁוּ עַל־הָאָרֶץ בָּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם:
 9 וַיְהִי פָעַם פַּפְזָן וַיִּקְרָאֵי עָלָיו מַעֲלָלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ בִּי
 אֶת־יְהוָה עֲזָבוּ לְשֹׁמֵר:

¹ See § 8. 1. ² Conj. *vav* in *pretone* § 15. 1 *d.* ³ Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer *O* Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God was very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'āb. And thou shalt keep his law continually. And I remembered his words.

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הִפְעַל
<i>refl.</i>	nîph'al	hithpa'el	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטַּל	הִקְטִיל
				—	קֻטַּל	הִקְטַל
				נִקְטַל	הִתְקַטַּל	—

¹ אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word **פָּעַל** *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pā'al* is *Pī'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pī'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of **פָּעַל** as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, are obscured; hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.¹

3. “Intensive” means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. “Extensive” or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write	כתב	to be great	גדל	to be heavy	כבד	to steal	גנב
to rule	משל	to pursue	רדף	to govern	מלך	to visit	פקד
to sell	מכר	to take	לכד	to speak	דבר	be holy	קדש

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *inf.*, but appears entire in the *impf.* and parts connected.

¹ The learner must not use **קָטַל** in Prose composition for “kill”. The word is rare in Heb. and in use only in Poetry.

perf. הָקַטַל ($=$ הִקְטַל) *part.* נִקְטַל *infin. abs.* נִקְטַל and ($=$ הִקְטַל) *infin. cons. and imperat.* הִקְטַל ($=$ הִקְטַל) *imperf* יִקְטַל ($=$ יִהְיֶה נִקְטַל)

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. *a.* The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *ē*, particularly in the fem. and in pause, וַיִּנָּמַל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. *b.* *Infin. abs.* נִקְטַל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6, 28; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. *c.* With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa* = non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁפָּט *to litigate*.

to be full מָלֵא	to wean נָמַל	to hide oneself סָתַר
to be filled <i>Niph.</i>	to be weaned <i>Niph.</i>	to be hidden
to drive out גָּרַשׁ	to fight לָחַם	to escape מָלַט
to repent נָחַם	to be corrupted שָׁחַת	flood מָבּוּל
wicked רָשָׁע	violence חָמָס	arm זְרוּעַ

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֵּט, נִפְקְדָתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקַל, וְתִלְחָם, נִלְחַמְתִּי, תִּזְכְּרֶנָּה:

הִרְשָׁעִים לֹא יִפְתְּחוּ בִּסְפָר חַיִּים: 2 הִפַּח נִשְׁבַּר וַאֲנַחְנוּ נִמְלֵטָנוּ:
3 וְתִשְׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֵא הָאָרֶץ חָמָס: 4 שִׁפְךָ דָּם
הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּךְ: 5 וַיַּגְדֵּל הַיָּלֵד וַיִּגְמַל: 6 נִגְרַשְׁתִּי
הַיּוֹם מִצֵּל פְּנֵי הָאֲדָמָה וּמִפְּנֵי אֶסְתֵּר: 7 וַיִּפָּחֵם יְהוָה כִּי עָשָׂה

אֶת־הָאָדָם בְּאַרְץ: 8 לֹא יִפְרֹחַ עוֹד כָּל־בָּשָׂר מִמִּי דֹמָבּוֹל: 9 בָּא
הָאֵיב אֶל־הָעִיר וְלֹא יָכֹל לְהִלָּחֵם עָלֶיהָ:

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.¹ Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

¹ From before him.

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĪ'EL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pī'el.* Pī'el is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*; or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pī'el becomes causative, as לָמַד *to learn*, לָמַד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pī'el in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as הִתְקַטַּל, הִתְקַטַּל.

When the syllable *hith* precedes the sibilants ש, ש, ש the ת changes places with the sibilant, as הִשְׁתַּמֵּר for הִשְׁתַּמֵּר; with צ the ת further becomes ט, as הִצְטַדַּק from הִצְטַדַּק.

With unsibilant dentals the ת is assimilated, as הִתַּמֵּר for הִתַּמֵּר.

In meaning Hith. is properly reflexive of Pī'ēl, as קָדַשׁ *to sanctify*, הִתְקַדַּשׁ *to sanctify oneself*; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. *a*. The *i* in first syll. of Pī'ēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, שָׁלַם Jud. 1. 7. In a very few verbs *e* (*seghol*) appears in *perf.*, דִּבֶּר *to speak*, כָּבַשׁ *wash*, כָּפַר *atone*.

The infin. abs. is generally of form *pa'ēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. *fem.* Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav* *conversive* Pī'ēl is pointed וְיִקְטֹל § 11. Rem. *a*, no *Dag.* in *Yod*. Cf. § 7, 4, Note *a*.

Denominatives are often formed in the Pī'ēl, as עָפַר *dust*, עָפַר *to cast dust*.

Many verbs are found in Pī'ēl of which the Qal does not occur.

In *Pu.* *o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. *b*. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'ēl less commonly has the passive sense. It has even a *pass.* of its own in a few cases. Naturally it has *reflexive* sense, Gen. 42. 1.

As in Pī'ēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. *c*. *Other forms of intensive.* Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pi'tēl* (*pi'la*), *pu'la*, *qi'tal*, *qu'tal*, as שָׁאֵן *to be quiet*, Jer. 48. 11, Job 3. 18; *pass.* אָמַל 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *pe'al'al*, *qe'tal'tal*, as סִחַרְמַר *to palpitate, pass.* הִמְרַמַּר *to be much inflamed*. Ps. 45. 3, § 44.

3) In some stems as *Ayin Vav* and *Double Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pilpel*: as עוּף *fly*, עָפַעַף *flutter*, גָּל *roll*, גָּלְגָּל *whirl*, כָּלַכַּל *sustain, pass.* כָּלְכַל (*kolkal*) from כּוּל *comp. click-clack, dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pī'ēl in the method of inflection, e. g. פָּרַשׁוּ *to spread*, Job 26. 9, כָּרַסִּים *to consume. Pass.* רָמַשׁ Job 33. 25. Ex. 16. 14. Others in *hiph.* Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *â=ô* § 2, פֹּעֵל, *pass. Pō'al*. The proper force of this form is *conative*, qôṭēl *to attempt*

to kill. The form is rare in the regular verb, but is often used instead of *Pi'el* in verbs *Ain doubled* § 42. Exx. are שָׁרַשׁ *to strike root*, Is. 40. 24, שָׁכַח *to contend in judgment*, Job 9. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Pu.* in o).

to break	שָׁבַר to break in pieces	שָׁבַר to speak	דָּבַר
to count	סָפַר to recount, tell,	סָפַר to seek	בָּקַשׁ
to be holy	קָדַשׁ to sanctify	Pi. to sanctify oneself	Hithp.
to be heavy	כָּבַד to honour, harden,	Pi. to get honour	Hithp.
to be great, grow	גָּדַל to bring up, magnify	Pi. to magnify oneself	Hithp.
to go	הָלַךְ to walk	Hithp. to hide oneself	חָבֵא } סָתַר } Hithp.
no, none	אֵין except	אָמַר to rebel	פָּשַׁע

EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יְהוָה דִּבֶּר בְּנִים גְּדֹלָתִי וְהֵם פָּשְׁעוּ בִּי: 2 וְלָמָּה
תִּכְבְּדוּ אֶת־לִבְבְּכֶם פֶּאֶשֶׁר כָּבְדוּ מִצָּרִים¹ וּפָרַעַה אֶת־לִבָּבָם:
3 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁ
אֹתוֹ: 5 אֶת־הָאֱלֹהִים² הִתְהַלֵּךְ־נָח: 6 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה
מִתְהַלֵּךְ בַּגֶּן לְרֵיחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם³ וַאֲשֶׁתוֹ מִפְּנֵי יְהוָה:
7 וְלֹא־רָעָן לֹא יָכַפַּר לָדָם אֲשֶׁר שָׁפַךְ בָּהֶם כִּי אִם בָּדָם שִׁפְכוּ:
8 מִה־נְדָבָר וּמִה־נִּצְטִיזָק: 9 הָאֲבִיוֹנִים⁴ מִבִּקְשֵׁים מִים וְאֵין:

¹ Pharaoh. ² See § 10.4. ³ See אָשָׁה in Vocab. ⁴ See note a) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *î*, הִקְטִיל.

Rule for inflection. The final *î* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ê* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a*. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *ê* of final syll. is merely an extension of *ê*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 3. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b*. *The Jussive*. The Jussive is יִקְטֹל, and with *vav conv.* וַיִּקְטֹל; in *sing.* the *ê* generally remains, Am. 2. 9. The Cohort. is אִקְטִילָה. The long imperat. is הִקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c*. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (*t=sh=s=h='*).

to be king, rule	מָלַךְ	to make king	<i>Hiph.</i>	to cast	שָׁלַךְ <i>Hiph.</i>
to be just	צָדַק	to justify	<i>Hiph.</i>	to destroy	שָׁמַד <i>Hiph.</i>
to dwell	שָׁבַן	to place	<i>Hiph.</i>	to divide	בָּדַל <i>Hiph.</i>
to remember	זָכַר	to commemorate	<i>Hiph.</i>	there is	יֵשׁ
	<i>he will hide his face</i>				יִסְתֵּיר פָּנָיו
	<i>may he hide his face</i>				יִסְתֵּיר
	<i>and he hid his face</i>				וַיִּסְתֵּיר
	<i>hide thy face</i>				הִסְתֵּיר, הִסְתִּירָה פָּנֶיהָ
	<i>hide not thy face</i>				אַל-תִּסְתֵּיר
	<i>let me hide my face</i>				אִסְתִּירָה פָּנַי
	<i>he will hide his face</i>				הִסְתֵּיר יִסְתִּיר פָּנָיו

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אָתָּה הַמְלִכְתָּ אֹתִי תַחַת דָּוִד אָבִי: 2 הָיָה פָּנַי בְּעֵם הַזֶּה
וְהִשְׁמִדְתִּי אֹתָם מֵעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁפֹּן אֱלֹהִים לְפָנַי בֵּן
עֶדֶן אֶת-הַכְּרִבִּים לְשֹׁמֵר הַקֶּךָ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹרֹת
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאֲנִי
הִסְתֵּיר אֶסְתִּיר פָּנַי בַּיּוֹם וַהֲוֵא 6 הָיָה רֹאשׁוֹ מִשְׁלָךְ אֵלָיָהּ
בְּעַד הַחוֹמָה: 7 וַיִּשְׁלַחַו וַיִּקְרָאוּ אֶת-יִרְבֵּעָם וַיַּמְלִיכוּ אֹתוֹ עַל-
יִשְׂרָאֵל: 8 וְהַרְקִיעַ הָיָה מִבְּדִיל בֵּין מַיִם לְמַיִם: 9 אֶל-נָא
תִּסְתֵּר אֶת-פָּנֶיךָ מִהֵעַם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'ûbēn said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôshēph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אָת suff. § 49.

³ בְּעַד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטָל	יִתְקַטֵּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קְטַל	הִקְטַל	קְטַל		הִתְקַטֵּל	הִקְטַל	
<i>inf. cons.</i>	קַטֹּל	הִקְטֹל	קַטֹּל	קַטֹּל	הִתְקַטֹּל	הִקְטֹל	הִקְטֹל
<i>inf. abs.</i>	קָטוּל	הִקְטָל	קָטַל	קָטַל		הִקְטֹל	הִקְטֹל
<i>part. act.</i>	קֹטֵל		מְקַטֵּל		מִתְקַטֵּל	מְקַטֵּל	
<i>part. pass.</i>	קָטוּל	נִקְטָל		מְקַטָּל			מְקַטָּל

1. The names Niph'al, Pi'el &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. ends like the perf. after Niph.; and in Niph. it ends in *ē*.¹

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi'el.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal sh^eva. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

¹ Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as נַיִם *valley*, נָרַךְ *nard*, קֶשֶׁת *truth*. But there was, as in other languages,¹ a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š'ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *qṭal*, *qṭil*, *qṭol*, under the tone *qṭal qṭēl qṭōl*, קֵטַל קֵטֵל קֵטֹל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š'ghol the words are often called *šegholates*, and according to the class of their primary short vowel *a i o*, *šegholates of first, second or third class*.

From the presence of weak letters the š'ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qatl*, *qitl*, *qotl*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *qetālīm*, *qetālōth*, as if from the form *qṭal*. When the pretonic *ā* becomes lost, the primary vowel is resumed, *qaṭlē*. *qiṭlē* &c.

¹ Comp. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Dé-left &c.

	A class.	I class.	U class.
<i>abs. sing.</i>	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
<i>cons.</i>	”	”	”
<i>light suff.</i>	מֶלְכִי	סֶפְרִי	בִּקְרִי
<i>heavy suff.</i>	מִלְכְּכֶם	סִפְרְכֶם	בִּקְרַכֶּם
<i>abs. du.</i>	מִלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. du.</i>	מֶלְכִי	”	”
<i>abs. pl.</i>	מִלְכִּים	סִפְרִים	בִּקְרִים
<i>cons. pl.</i>	מֶלְכִי	סֶפְרִי	בִּקְרִי
<i>light suff.</i>	מֶלְכִי	סֶפְרִי	בִּקְרִי
<i>abs. sing. fem.</i>	מִלְכָּה	סִפְרָה	בִּקְרָה
<i>suff.</i>	מִלְכָּתִי	”	”
<i>abs. plur.</i>	מִלְכוֹת	סִפְרוֹת	בִּקְרוֹת
<i>suff.</i>	מִלְכוֹתִי	”	”
<i>cons. pl.</i>	מִלְכוֹת	סִפְרוֹת	בִּקְרוֹת

2. *Feminines with segholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *ē* becomes *a*; in this way terminational forms arise like *qatl qitl qotl*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

<i>mas.</i>	(מִמְלָךְ)	קִטַּל	גְּבִיר	מִיגִיק	נְחוּשׁ	קְטוּר
<i>fem.</i>	מִמְלָכָה	קִטְלָה	גְּבִירָה	&c.	נְחוּשָׁה	קְטוּרָה
	or (מִמְלָכָת)	(קִטְלָת)	(גְּבִירָת)		(נְחוּשָׁת)	(קְטוּרָת)
<i>abs., cons.</i>	מִמְלָכַת	קִטְלַת	גְּבִירַת		נְחוּשַׁת	קְטוּרַת
<i>suff.</i>	מִמְלָכָתִי	קִטְלָתִי	גְּבִירָתִי		נְחוּשָׁתִי	קְטוּרָתִי
<i>plur.</i>	מִמְלָכוֹת	קִטְלוֹת	גְּבִירוֹת		נְחוּשׁוֹת	&c.
<i>cons.</i>	מִמְלָכוֹת	”	”		”	”

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The *segholate* form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfects, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qatal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 *e*. The du., however, sometimes has pretonic *ā* like the plur.

Rem. *d.* The word *nēhosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	צֶדֶק <i>i</i>	valley	בִּקְעָה	ear	אָזֶן
knee	בֶּרֶךְ <i>i</i>	image	צֶלֶם	foot	רֶגֶל	greatness	גָּדֹל
boy	יָלָד	thrashing floor	גֶּרֶן	midst	בֵּינָם <i>i</i>	vow	נֶדָר
girl	יְלִידָה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חֵכְמָה
soul	נֶפֶשׁ <i>f.</i>	memory	זֵכֶר	ransom	כֹּפֶר	tribe	שִׁבְט
food	אֲכָלָה	horn	קֶרֶן	holiness	קִדְשׁ	mantle	אֲדָרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינִיקָה <i>i</i>	maid	שִׁפְתָּה

a holy hill הַר קִדְשׁ *my holy hill* הַר קִדְשִׁי

an idol of silver אֱלִיל כֶּסֶף *my idol of silver* אֱלִיל כֶּסֶפִּי

his weapons of warfare בָּלִי מִלְחָמָתוֹ

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*). Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set¹ my king upon Zion² my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against³ the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

¹ נָסַךְ. ² צִיּוֹן. ³ ב.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part.* Qal; and the declension comprises all words, whether participles or nouns, ending in *ē* (*çere*) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קָטַל	מְקַטֵּל	מִקָּל	מִסְפֵּד	שֵׁם
<i>cons.</i>	קָטַל	מְקַטֵּל	מִקָּל	מִסְפֵּד	שֵׁם
<i>vocalic suff.</i>	קָטַלִּי	מְקַטֵּלִּי	מִקָּלִי	מִסְפְּדִי	שְׁמִי
<i>conson. suff.</i>	קָטַלְךָ	מְקַטֵּלְךָ	מִקָּלְכֶם		שְׁמְךָ

2. A few monosyllabic words in *ē* attach themselves to this declension, the chief being בֶּן *son*, and שֵׁם *name*, which are irregular in the plural.

Rem. Words of the participial form retain *ē* in cons., and generally other words. Those of forms *mišpēd*, *marbēç* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מְרַבֵּץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* “what”. The two most common forms of such words are those with vowels *i*—*ā*, as מִשְׁפָּט *judgment*, and *a*—*ē*, as מְרַבֵּץ *stall*. The words express:

1) The *place* where the action is done, as מְרַבֵּץ *stall*, from רָבַץ *to lie*;

2) the *instrument* with which it is done, as מַפְתָּח *key* from פָּתַח *to open*;

3) or more generally any embodiment of the action, as מְלָקוֹחַ *plunder*, from לָקַח *to take*.

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִסְפָּד	judgment	מִשְׁפָּט	stall	מְרַבֵּץ	plunder	מְלָקוֹחַ
child	עוֹלֵל	child	עוֹלֵל	key	מַפְתָּח	fork	מִזְלָג
one who curses	מְקַלֵּל	frog	צְפַרְדֵּי	dumb	אֵלֶם	blind	עוֹר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This is my son and these are my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither¹ ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

¹ See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הַקְטִיל	INFIN. CONS.	הַקְטִילָה
1. <i>s. c.</i>	הַקְטִילְנִי	הַקְטִילְנִי (subj.) הַקְטִילְנִי (obj.)	הַקְטִילְנִי
2. <i>s. m.</i>	הַקְטִילְךָ	הַקְטִילְךָ (sub. and obj.)	—
<i>f.</i>	הַקְטִילְךָ—לָךְ	„	—
3. <i>s. m.</i>	הַקְטִילוּ	„	הַקְטִילָהּ
<i>f.</i>	הַקְטִילֶהָ	„	הַקְטִילָהּ
1. <i>pl. c.</i>	הַקְטִילְנוּ	הַקְטִילְנוּ	הַקְטִילְנוּ
2. <i>pl. m.</i>	הַקְטִילְכֶם	&c.	—
<i>f.</i>	הַקְטִילְכֶן	as noun	—
3. <i>pl. m.</i>	הַקְטִילֵם	&c., mostly as	הַקְטִילָם
<i>f.</i>	הַקְטִילֵן	the noun	הַקְטִילָן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילוּ
1. <i>s. c.</i>	יִקְטִילְנִי	יִקְטִילְנִי	יִקְטִילְנִי
2. <i>s. m.</i>	יִקְטִילְךָ—לָךְ	—	יִקְטִילְךָ
<i>f.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
3. <i>s. m.</i>	יִקְטִילְהוּ—לָהּ	יִקְטִילְהוּ	יִקְטִילְהוּ
<i>f.</i>	יִקְטִילְהָ—לָהּ	יִקְטִילְהָ	יִקְטִילְהָ
1. <i>pl. c.</i>	יִקְטִילְנוּ	יִקְטִילְנוּ	—
2. <i>pl. m.</i>	יִקְטִילְכֶם	—	—
<i>f.</i>	יִקְטִילְכֶן	—	—
3. <i>pl. m.</i>	יִקְטִילֵם	יִקְטִילֵם	יִקְטִילֵם
<i>f.</i>	יִקְטִילֵן	יִקְטִילֵן	יִקְטִילֵן

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *tî*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni*, *ka*, *k*, *v*, *hu*, *ha*, *nu*, *kem*, *ken*, *m*, *n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh^eva*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *ā* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *qetōl* being a *segholate* of *third class*. (The imper. of the form *לִּקְוֹל* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *ni nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ekh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 *pl. m.* מֹנִי Ex. 15. 10; 23. 31. Once 3 s. *m.* *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 *pl. m.* in מֹנִי, Ex. 15. 7, 9 &c, Ps. 2. 5; 21. 10, 13 &c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 26. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 22. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in וְ— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 *pl. fem.* assume with suff. the form of 2 *pl. m.*, Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me*; but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q^etol^kha* instead of *qotl^kha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָטַל is inflected קָטַלְי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

when he kept	בְּשָׁמְרוֹ	when the man kept	בְּשָׁמַר הָאִישׁ
before he kept me			לִפְנֵי שָׁמְרוֹ אֹתִי
before the man kept me			לִפְנֵי שָׁמַר הָאִישׁ אֹתִי
when I kept the man	בְּשָׁמְרִי אֶת־הָאִישׁ	or	” בָּאֲשֶׁר שָׁמַרְתִּי
until I keep the man	” עַד שָׁמְרִי	or	” עַד אֲשֶׁר אֲשָׁמַר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is *infin.*, subject, object.

Rule 2. Instead of the *infin. cons.* with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.¹

EXERCISE: TRANSLATE.

שְׁמַרְתִּי, שְׁמַרְתִּיהָ, וּשְׁמַרְוָהּ, לְשָׁמְרָהּ, וּלְשָׁמְרָהּ, שְׁמַרְתִּי, וְשָׁמְרָהּ, וְלִבְשִׁי, תִּשְׁמָרָם, וְאַשְׁמְרָנָהּ, וְשָׁמְרָהּ, תִּשְׁמָרָהּ; שְׁפָטוּנִי, שְׁפָטוּם, בְּשִׁפְטָהּ, שְׁפָטִי; זָכַרְתָּם, אֶזְכְּרָנָהּ, וְיִזְכְּרוּנִי, בְּחִזְכִּירוֹ, חִזְכִּירֵנִי, גִּנָּדְתָּם, גִּבְיָהּ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים, וּמִקְבְּצֵי, בְּקִבְּצֵי, אֶקְבֹּצָהּ, וְקִבְּצָהּ;

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread¹ in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word² is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

¹ הִפָּחַץ *hiph.* ² אָמַרָהּ.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *לַעֲשׂוֹת* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *Ayin*, and the third its *Lamed*. This mode of designation is employed in *weak verbs*.

¹ Prepositions are really *nouns* in the cons. state.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ח ע ר ך ם ן ף ץ. Thus such a verb as נפל is called a *Pe Nun* verb; ילך a *Pe Yod* verb; קום a *ʿAyin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *ʿAleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus גלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. ʿAleph*, but אסף a *Pe Gutt.* In a few verbs *ʿAleph* quiesces when first radical, as in אמר, these are called *Pe ʿAleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like גלל whose second and third letters are the same is called a *Double ʿAyin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום, בך,
עבר, שקל, נחה, נחם, נגם, רעע, קלל, בוא, סבב, קרע, רדף,
ירא, ירה;

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, הפיל=הנפיל, יפל=ינפל (*yin-pol*=*yippol*, *hinpîl*=*hippîl*).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as נש for נגש (*gash* for *n^egash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a *segholate* noun having *i* when inflected (§ 29. Rem. *a*), as נשתי, נשת.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.—The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *Ayin Gutt.*, except niph. of נָחַם *to repent*, and occasionally נָחַת *to descend*.

4. The verb נָתַן *to give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., יִתֵּן. Inf. cons. is תֵּת, תִּתִּי, תִּתֵּן.

The verb לָקַח *to take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִלָּקַח for יִקַּח.

5. *Nouns from Verbs* פִּי. Nouns with *m* preformative are of the form מִתֵּן, as מִפָּל *offal*, מִכָּה *stroke*.

to deliver	נָצַל <i>Hi.</i>	to tell	נָגַד <i>Hi.</i>	to vow	נָדַר	to fall	נָפַל
to approach	נָגַשׁ	to touch	נָגַע	to set	נָצַב <i>Hi.</i>	to look	נָבַט <i>Hi.</i>
to smite	נָגַף	to deceive	נָשָׂא <i>Hi.</i>	to kiss	נָשַׁק		

EXERCISE. TRANSLATE.

יִתֵּן, קָחוּ, נָפַל, הִפְגַּת, אָפִיל, הַצֵּלָה, מַצִּיל, וַיִּנְצֵלוּ, תִּנְה, תַּצִּילֶם,
תִּנְעִי, נָגַת, הִגֵּד, הִגִּידוּ, תִּבֵּט, לְנָפַל, לִגְשֹׁת:
הַצִּילֵנִי מִיָּדָיִם אֱלֹהֵי תְשׁוּעָתִי וּלְשׁוֹנִי תִּפְגֵּד צְדָקָתְךָ: 2 בִּי תִּהְיֶה
נֶדֶר לַיהוָה אֶל־תִּשְׁבַּח לְשִׁלְמוֹ: 3 יִרְאוּ אֲנִי מִיָּדָיִם אֱלֹהֵי:
4 תִּבְטֶנָּה הַשְׁמִימָה וּסְפֵר הַפּוֹכְבִּים: 5 וַיִּפֹּל יְהוָה תִּרְדָּמָה
עַל־הָאָדָם וַיִּקַּח אֶחָת מִצֵּלֹתָיו וַהֲצִלֵּעַ אִשָּׁר לָקַח בָּנָה לְאִשָּׁה:
6 אָמַר הָאָדָם הָאִשָּׁה אִשָּׁר נָתַת עִמָּדִי הִיא לְנִתְנָה־לִּי מִן־הָעֵץ:
7 אָמַר יְהוָה אֶל־אֲבָרָם הִתְהַלֵּךְ בָּאָרֶץ לְאַרְפָּה וּלְבָרְחָה בִּי לָךְ
אֶתְנָתָה וַיִּפֹּל אֲבָרָם עַל פָּתָיו: 8 חָלַם יַעֲקֹב וַהֲיָה סֵלֶם מִצָּב
אֶרְצָה וְרָאִשׁוּ מִיָּד הַשְׁמִימָה:

¹ See § 7 note on *dag. forte conjunct.* p. 19.

² Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell-of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *ḥateph* for simple *sh^eva* vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *ḥateph* corresponding to itself. Thus:

<i>niph.</i>	נָקַטַל	in gutt.	נָחַטַל	and then	נַחַטַל
<i>hiph. perf.</i>	הִקְטִיל	"	הִנְחִיל	"	הִנְחִיל
<i>hiph. inf.</i>	הִקְטִיל	"	"	"	הִנְחִיל
<i>hoph.</i>	הִקְטַל	"	"	"	הִנְחַטַל
<i>impf. qal.</i>	יִקְטַל	"	יִנְחַטַל	"	יִנְחַטַל
	יִקְטַל	"	"	"	יִנְחַטַל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.), הִנְחַטַל = הִקְטַל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as יֹאמֵר. With initial *א* the *i* appears even with impf. in *o*, as יֹאמֵר; but when rapidly pronounced (as at a distance from the tone) the sounds $\text{—} \text{—} \text{—}$ become $\text{—} \text{—}$ in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple *sh^eva* at the end of the syllable, as יִחְכֵּם *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעֲמֹדוּ = יַעֲמֹדוּ, § 6. 2. *d*, *e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	} עבר	to serve	} עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	} חזק אמץ
to withdraw	} רחק	to love	אהב	to take	אחז		
refrain		to be wise	חכם	to bind	חבש	to believe	אמן Hi.

EXERCISE. TRANSLATE.

וּפְתַלְמָה חֲלוּם בְּלִילָה אַחֵר אָנִי וְהוּא: 2 וַיַּעֲזֹב כָּל-אִשֶּׁר לוֹ בְּיַד
 יוֹסֵף: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאִיךָ נִעְמַד אֲנַחְנוּ:
 4 וַיִּזְכֹּר אֱלֹהִים אֶת-נֶחֱם וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל-הָאָרֶץ: 5 חֲזַק
 יֵאָמֶץ בִּי אָתָּה תִּזְחַל אֶת-הָעָם הַזֶּה אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
 לְאַבְרָהָם לֵאמֹר לְחַת לְהֵם: 6 וְאַבְרָם הָאִמִּין בִּיהוָה וַיַּחֲשֶׁבֶה לוֹ
 צָרָקָה: 7 תִּנְחַל-לָנוּ אֶת-הָאָרֶץ הַזֹּאת וְאַל-תַּעֲבֹרְנִי אֶת-הַנָּהָר:
 8 שְׁלַחְנִי יְהוָה לַחֲבֹשׁ לְנִשְׁבָּרֵי לֵב:

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bil'am said unto the she-ass, Would-there-were¹ a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind² thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua³, and all the days of the elders who prolonged⁴ days after Joshua. And he made to pass his children in the fire.

¹ לוֹ יֵשׁ.² אָסַר.³ יְהוֹשֻׁעַ.⁴ *Hiph.* of אָרַךְ.

§ 35. PE 'ALEPH VERB.

1 *Pe Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יֵאָמֵר = יֵאָ = יֵאָמֵר.

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפָה *to bake*, and sometimes אָחַז *to take*, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent וַיֹּאמֶר, וַיֹּאכַל and *he said*.

Rem. *b*. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (לֵאמֹר =) לֵאמַר *dicendo saying*.

Rem. *c*. By § 8. Rem. *b*. initial *š* when next the tone readily takes *ḥaṭ. šeghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. šeg.*; infin. itself perhaps *ḥaṭ. path*.

Rem. *d*. In 1st pers. impf. *š* of the root is omitted after the preformative *š*, as אֶמַר *I will say*, Gen. 24. 33, cf. 32. 5.

The verb אָחַז *to take* usually follows Pe 'Al., and אָהַב *to love*, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph*. Num. 32. 30, and in *hiph*. Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, *š* is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf*. Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֶם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֶם	אֲדָמָת	"	"	"	"
<i>plur. abs.</i>	חֲכָמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cons.</i>	חֲכָמִי	"	"	עֲבָדִי	עֲגָלִי	חֳדָשִׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed מֵאֲ *maă*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *ḥaṭeph qameç*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִפֶּלֶעַץ הָיָן אָכַל תֹּאכֵל: 2 וַתִּקַּח
הָאִשָּׁה מִפִּרִּי הָעֵץ וַתֹּאכֵל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכֵל: 3 וַהֲאֵכֶלֶתִּים
אֶת־בָּשָׂר בְּנִיָּהֶם וְאֶת־בָּשָׂר בְּנוֹתֵיהֶם: 4 קַח־לָהּ מִפֶּלֶם מֵאֲכָל
אֲשֶׁר יֵאֲכַל וְהָיָה לָהּ וּלְהֶם לְאֵכֶלָה: 5 אֶל־נָא יְהוָה נֹאבְדָה

בִּנְשׁ הָאִישׁ הַזֶּה וְאֶל־תִּיתֶן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ:
 אֶל־הָאִשָּׁה מִהֲלָךְ יִתְּאָמֵר הָאִשָּׁה הַזֹּאת אָמְרָה אֵלַי תִּנִּי
 אֶת־בְּנִי וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכַל מָחָר: וַנִּבְשֹׁל אֶת־בְּנִי
 וְנֹאכְלָהוּ וַאֲמַר אֶלֶיהָ בַּיּוֹם הַהוּא תִּנִּי אֶת־בְּנִי וְנֹאכְלֶנּוּ וְנִתְּבֵא
 אֶת־בְּנִי:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*niph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.¹ It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem² like stones and the cedars he made like the sycamores which are in the plain.

¹ *Vav* with *Cohort.* § 23. ² יְרוּשָׁלַם.

§ 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'ēl, end in *a*; and even other parts may have *a* for *ē*; as יִשְׁחַט.

2) By 2nd rule the gutt. must have a *hateph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *h. pathah*, as יִשְׁחַטָּה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'ēl, Pu'al, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ,—and generally before 'Aleph; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שְׁחַט.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with *א*; usage fluctuates with *ע*, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. יִשְׁחַטְּנִי &c., imper. שְׁאֲלֹנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as בָּרַךְ, שָׂרַת, גִּרָּשׁ, the second rad. takes ḥateph instead of simple sheva, as בָּרַכְוִי. The *Pu.* of בָּרַךְ does not occur in parts illustrating the peculiarity.

2. Nouns from Ayin Gutt. verbs.

	First declension.	Second declension.			Third declension.	
<i>sing. abs.</i>	נָהָר	נָעָר	פָּחָד	פָּעַל	רָחַב	כֹּהֵן
<i>cons.</i>	נָהָר	"	"	"	"	"
<i>voc. suff.</i>	נָהָרִי	נָעָרִי	פָּחָדִי	פָּעַלִי	רָחַבִי	כֹּהֲנִי
<i>cons. suff.</i>	"	נָעָרָה	"	פָּעַלָה	"	"
<i>plur. abs.</i>	נָהָרִים	נָעָרִים	"	פָּעַלִים	"	"
<i>cons.</i>	נָהָרִי	נָעָרִי	"	פָּעַלִי	"	"
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

In *second declens.* the form נָעָר (i. e. נֶעָר) corresponds to the regular מָלָךְ (§ 8. 1); hence there are no *segholates* of 2nd class with middle guttural. The *seghols* appear in two words, לֶחֶם *bread*, and רָחֵם *womb*. The form נָעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple *sh'va* remains, as פָּחָדִי *my fear* &c.

to be clean טָהַר	to taste טָעַם	to bless בָּרַךְ <i>Pi.</i>	to wash רָחַץ
to slay שָׁחַט	to serve שָׂרַת <i>Pi.</i>	to lean שָׁעַן <i>Ni.</i>	to drive גָּרַשׁ <i>Pi.</i>
to cry { צָעַק	to fight נָלַחַם <i>Ni.</i>	to choose בָּחַר	to refresh סָעַד
{ זָעַק	baal בָּעַל	gate שַׁעַר	

EXERCISE. TRANSLATE.

טָהַרְנִי, טָעַמְוִי, בָּרַכְוִי, יִשְׂרַתְוִי, זָעַקְוִי, וַיִּלְחַמְוִי, יִטְהַר, אֶרְחֹץ, רָחַצְתִּי, אֶרְחֹצֶה, נִבְחָרְתִּי, מִצָּעַק, בָּעַלִי, שַׁעַרְתִּי;
 יִקְחֶנָּה מִיַּעַט מֵיָם וְרָחַצוּ רַגְלֵיהֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ; וְאִקְחָה פֶתֶלֶחֶם וְסַעֲדִי לְבִבְכֶם אַחֵר תַּעֲבֹדוּ: 2 וַיִּגְרָשׁ יְהוָה אֶת־הָאֲדָם וַיִּשְׁלַחֵהוּ מִבֶּן־יֶעֱדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם: 3 בְּיוֹם הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרְאִילִי עוֹד בָּעַלִי: 4 וַיִּבְרַכְוִי הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ. וְשֵׂא יְהוָה פָּנָיו אֵלֶיךָ: 5 וַיִּזְעַקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנוּ אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.¹ And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against² them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

¹ אָבַל, *perf.* ² בָּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שְׁלִיחַ.

2) The long vowels *ē* and *ō* in certain cases may become pathah, *ō* does so only in the impf. and imper. Qal, but regularly in these parts, as שְׁלַח, שְׁלַח.

As to *ē* the practice is:—

In parts naturally long,—infin. abs., participle,—the *ē* remains with path. furt., as שְׁלַח.

In parts naturally short,—imper., jussive, infin. cons.,—it becomes *a*, and generally also in other parts in continuous discourse, as שְׁלַח, שְׁלַח.

In pause *ē* is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שְׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a furt. path. slips in between the consonants without removing *dag.* from the 2nd, שְׁלַחְתְּ shalāḥat.

Rem. Final ך usually has *ō* in impf., except in stative verbs. Infin. cons. is usually in *ō*, occasionally in *a*, Num. 20. 3, Is. 58. 9. Part. have *a* sometimes in cons., Lev. 11. 7, Is. 42. 5.—With *suff.*, impf. יִשְׁלַחְנִי &c., imper. שְׁלַחְנִי, § 31. 4. 1.

2. Nouns from verbs Lam. Guttural.

	First declension.		Second declension.			Third declension.
<i>sing. abs.</i>	רָשַׁע	שָׂמַח	זָרַע	שָׁמַע	רָמַח	מִזְבֵּחַ
<i>cons.</i>	רָשַׁע	שָׂמַח	"	"	"	מִזְבֵּחַ
<i>cons. suff.</i>	רָשָׁעַךְ	שָׂמַחְךָ	זָרַעְךָ	שָׁמַעְךָ	רָמַחְךָ	מִזְבֵּחְךָ
<i>plur. abs.</i>	רָשָׁעִים	שָׂמַחִים	זָרָעִים	"	"	מִזְבְּחוֹת
<i>cons.</i>	רָשָׁעִי	שָׂמַחִי	זָרָעִי	"	"	"
	(wicked) (rejoicing)		(seed) (report) (lance)			(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *hateph*.

to send	שָׁלַח	to hear	שָׁמַע	to be satisfied	שָׁבַע	to forget	שָׁכַח
to sow	זָרַע	to plant	נָטַע	to take	לָקַח	to halt	צָלַע
to rise (shine)	זָרַח	to make grow	דָּשָׂא	<i>Hiph.</i>		to sprout	צָמַח

EXERCISE. TRANSLATE.

אֲשַׁמְעֵה, אֲשַׁמְעֶה, בְּהַשְׁמִיעַ, תַּשְׁמִיעַ, שִׁלַּחְךָ, שִׁלַּח, שְׁלַחְךָ,
אֲשַׁלַּחְךָ, יִשְׁפָּחֶהוּ, שִׁבַּחְתָּ, נִשְׁבַּחְתָּ:
הִנֵּה אֲנִי שִׁלַּח מִלֶּאךְ לִפְנֶיךָ לְשִׁמְרָךְ בְּדֶרֶךְ הַשְּׂמֶר מִפְּנֵי וְשִׁמַּע
בְּקוֹלוֹ: 2 אֲבִינִי צִיּוֹן אֲשׁוּבִיעַ יִלָּחֶם וְכִהְיֶיךָ אֶלְבִּישׁ יִשְׂעִי:
3 וַיֵּטַע יְהוָה בֵּן בַּעֲרֹן וַיַּצְמַח מִן־הָאֲדָמָה פְּלִיעֵץ נִחְמָד לְמִרְאֵה
וְטוֹב לְמַאֲבָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָּיו וַיַּעֲבֹר אֶת־מִעְבַּר
2־בֹּק: וַיִּקְרָא וַיַּעֲבֹר אֶת־הַנָּחַל וַיַּעֲבֹר אֶת־אֲשֶׁר לוֹ: וַיֵּאבֶק
אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחְנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא
אֲשַׁלַּחְךָ כִּי אִם בִּרְכֻתִּי: וַיֹּאמֶר לוֹ הַמֶּלֶאךָן לֹא יֹאמַר עוֹד יַעֲקֹב
שִׁמְךָ כִּי אִם יִשְׂרָאֵל בִּרְבֹּךְ אַתּוֹ שֵׁם: וַיִּזְרַח לוֹ הַשָּׁמֶשׁ כְּאֲשֶׁר
עָבַר אֶת־פְּנוּיָל וְהוּא צָלַע עַל־יָרְכוֹ:

¹ On double *accus.* see Rule § 38.² Jabbok.³ Penuel.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live¹ for ever. I have heard thy report

¹ תִּי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down¹ the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite² in whose land I *am* dwelling.

נָתַן.¹ כָּנַעְנִי.²

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents א ו י in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When א is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable א is silent after the preceding vowel, which is lengthened (except *é*), § 9. 1. Thus *a* in *impf. Qal*, § 37, *Niph. &c.* becomes *ā*, as אָאָה, אָמַן.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as אָמַן.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *é* in the *imperff.* and *imperr.*, as אָמַן, אָמַן, אָמַן.

Rem. *a.* The letter א, being silent, sometimes falls out in writing, as אָמַן, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b.* This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs א"ל (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הִבְּאֲתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*çere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמִצָּאתָ Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. יִמְצְאֵנִי &c., imper. קְרָאֵנִי § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מִקְרָא	בְּלָא	חֲטָא	יִצָּא
<i>cons.</i>	צָבָא	מִקְרָא	"	"	יִצָּאת <i>fem.</i>
<i>suff.</i>	מִקְרָאֲכֶם				
<i>pl.</i>	צָבָאוֹת	מִקְרָאִים	בְּלָאִים	חֲטָאִים	יִצָּאִים
<i>cons.</i>	צָבָאוֹת	מִקְרָאִי	(בְּלָאִי)	חֲטָאִי	יִצָּאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the א is apt to surrender its vowel to the preceding cons., as יִצָּאת for יִצָּאת § 21.

to find	מצא	to sin	חטא	to create	ברא	to lift up	נשא
to call	קרא	to be full	מלא	to hate	שנא	to prophecy	נבא { Ni., Hith.
read							
to befall	קרא	a wonder	פלא	outgoing	מוצא { pl. im and oth.		
meet							
to journey, de-camp		נסע	journeying	נסע	to heal		רפא

The house was full of smoke מלא הבית עשן

The house was filled with smoke " " נמלא

He filled the house with smoke מלא הבית עשן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*).

EXERCISE. TRANSLATE.

נִבְרָא, תִּחְטֵא, וְחִטָּאתָם, תִּחְטְאוּ, מִלְּאֲתָךְ, קִרְאֵן, וְיִמְצְאוּהוּ,
יִמְצְאוּנִי, יִרְאוּנִי, אִמְלֵאָה, יִשְׁאֲלֵנִי :
וַיֹּאמֶר יַעֲקֹב אֶל-בָּנָיו הָאֵסְפוּ וְאֶגִּידָה לָכֶם אֶת-אֲשֶׁר יִקְרָא אֲתֶכֶם
בְּאַחֲרִית הַיָּמִים : 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתִיו כִּי לֹא יִתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע : 3 אָמַר הַכֹּהֵן הַגָּדוֹל סֶפֶר הַתּוֹרָה מִצְוֹתַי
וַיִּתֵּן הַסֶּפֶר אֶל-הַסֹּפֵר וַיִּקְרָאָהוּ : 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַתִּמְלֵא הָאָרֶץ אֲתָם : 5 כֹּה אָמַר יְהוָה אֲנִי מֵרַעִישׁ אֶת-כָּל-
הַגּוֹיִם וּמִלְּאֲתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד : 6 נִמְצְאוּ אֲשֶׁר לֹא
בִקְשֵׁנִי אֲמַרְתִּי הֲלֵנִי הֲלֵנִי אֶל-גּוֹי¹ לֹא קִרְא בְּשִׁמִּי :

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-the-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes פ"י and פ"ו are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from פ"ו; and the perf. Qal having *y*, verbs of both classes have the general name of פ"ו verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*ô*; and in Hoph. *uw*=*û*, as הוֹשִׁיב=הוֹשִׁיב (*haw-shîb*=*hô-shîb*), נוֹשֵׁב=נֹשֵׁב (*naw-shab*=*nô-shab*), הוֹשִׁיב=הוֹשִׁיב (*huw-shab*=*hû-shab*).

These parts employ forms of פ"ו verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *e*, and the final vowel is also *e* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as שָׁבַת, יֵשֵׁב (*yêshêb*, *shêbeth*).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יָרַשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as הֵינִיק=הֵינִיק *to give suck*.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3b) (and examples of imper. and infin. cons. do not occur), as יִנֵּק *he will suck*.

These seem examples of real פ"י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצֹק.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, שֹׁבְתִי *my sitting*. The infin. is occasionally of the form שֹׁבָה, and this form has been adopted by the nouns, as (דָּעָה *to know*) עֲדָה *assembly*, עֲצָה *counsel*, שֹׁנָה *sleep*. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form מוֹלֵד *fem.* מוֹלֶדֶת (§ 29. 2) from פ"ו מִימֵב from פ"י (i. e. *man* = *mô*, *may*=*mê*, as in Hiph.), and מִצֵּע when the initial letter is assimilated.

Rem. *a.* In Hithp. the syllable *hith* is so distinct from the root that it is scarcely *felt* to form part of the word. A few forms appear with *w* as הִתְיַדַע from יָדַע *to know*.

The Hoph. occasionally has *ô* for *û*, as הוֹדַע, Lev. 4. 23.

Rem. *b.* Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:— יָדַע *to know*, יָלַד *to bear*, יָצָא *to go out*, יָרַד *to go down*, יָשַׁב *to sit*; and הָלַךְ *to go*, which derives the parts in question from הָלַךְ, itself not found. Impf. of יָדַע is יִדַע, imp. יָדַע, inf. יִדְעָה.¹

¹ The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *î* may either be primary, i. e. *iy*=*î*, or it may have arisen from *ê* by thinning.

Rem. c. The form 3b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעֵף *to be weary*, יָרָא *to fear*, יָשָׁן *to sleep*, יָצַץ *to counsel*, יָקַד *to burn* (also 3a)), יָרַשׁ (also *ya-rēsh*) *to possess, inherit*, יָרָה *to throw*. Inf. of יָרָא is יִרְאָה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 3a), as יִרְשׁ *to possess*.

The rare infin. cons. יִכָּלֵת *to be able*, יִבָּשֶׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper פ"י verbs are: יָנַק *to suck*, יָלַל (Hiph.) *to howl*, יָטַב (impf. and Hiph.) *to be good*, יָמוֹן (Hiph.) *to go to the right*, יָקַץ (impf.) *to awake*, and others.

Rem. e. Verbs assimilating the first radical are: יָצַן (Hiph.) *to place*, יָצַע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of פ"י verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכַל perf. Qal; impf. יוּכַל (Hoph.?)

to add יָסַף perf. Qal; impf. יוּסָף Hiph.

and she bore again

(lit. "added to bear", or "added and bore")

וַתוֹסֵף לָדֶת
לְלֶדֶת
וַתֵּלֶד

EXERCISE: PARSE AND TRANSLATE.

רָדָה, לָרָדָת, דַּע, דַּעֲת, גָּלָכָה, אֵינֶנּוּ, תִּירָא, הִזְרָא, אֲנֹרֶשׁ, וְאֹרֶשׁ,
וְאִישָׁנָה, תִּשְׁקֶה, בְּחֹרֵי־יָדַי, תִּכְרֹדְנָה, וְיִכְרְדֶהוּ, הִצַּע, מִצִּיג, וְיִדָּעִם,
וְיִרְשׁוּם;

וַיֵּלֶךְ אַבְרָם מִצִּבְרִימָה וַיֹּאמֶר אֶל־אִשְׁתּוֹ אֲמָרִינָא אַחֲתִי אַתְּ
לְמַעַן יִיטְבְּלִי בְּעַבְדֵּיהָ: וַיִּשָּׂא אֶתְּהָ הַמֶּלֶךְ וְלֹא־אֲבָרָם הַיָּטִיב
בְּעַבְדֵּיהָ: וַיִּנָּפֶע יְהוּדָה אֹתוֹ וַיִּנָּפֶעִם גְּדָלִים וַיִּדַּע כִּי אִשְׁתּוֹ הִוא:
2 אָמַר יְהוּדָה אֶל־אַבְרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ מֵאֹרֶן בְּשָׂדִים
לָתֶת לָךְ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדֹנָי יְהוּדָה בְּמָה

¹ The verb very readily subordinates to itself in the *acc.* its own noun.

² Ur of the Chaldees.

אָדע בִּי אִירָשְׁפָּה: 3 וַיֹּאמְרוּ בְּנֵי יַעֲקֹב אֵלָיו אֲשָׁאֹל שְׂאֵל הָאִישׁ
לָנוּ וּלְמוֹלֶדְתָּנוּ לֵאמֹר² הֲעוֹד אֲבִיכֶם חַי הָיִשׁ לָכֶם אֵת וּנְפַדְלֹו
עַל־שְׂפֵי הַדְּבָרִים הָאֵלֶּה הַיָּדוּעַ נִדַּע בִּי יֹאמֶר הוֹרְדוּ אֶת־אֲחֵיכֶם:

¹ Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. ² הֲ particle of interrogation. § 49. ³ פֶּה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ עַם see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *maweth*, *ṭawob*, § 22, become *qâm*, *mêth*, *ṭôb*; so *part.* *qawum*=*qûm*, and *infin.* *qawom*=*qôm*.

Again, by § 9. 2, forms like *infin.* *q^ewum*=*qûm*; *impf.* *yaqwum*=*yâ-qûm*; *Hiph.* *hiqwîm*=*hê-qîm*, *Hoph.* *huqwam*=*hû-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מָת, Hiph. הִקֵּם.

The Niph., however, has *ô*, from *wa*, וָקָם=וָקַץ; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as וָקָם, וָיָן.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal וָקָם, perf. Niph. וָקָם; *ē* from *i* in Hiph. הִקֵּם), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem, ten*), the compression of the stem retains the tone on the *penult*, as שָׁמָּה *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a), ô* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קָמָם *pass.* קָמָם (*aw=ô*). § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. וָיָץ and וָיָץ coincide; in the other parts, e.g. Niph., Pô'el (and Hoph.?), the forms employed are exclusively those of וָיָץ. Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic \bar{a} is the ordinary preformative vowel in impf. and Niph. The intrans. i ($=\bar{e}$ in pretone), appears only in יָבוֹשׁ (i. e. יָבוֹשׁ); יָאֵר 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqm*, *huggam* occasionally appear for *hē-qm* &c., as הִנֵּיתָ from הִנֵּיתָ, to *set, place*, הִסִּיתָ Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel \hat{o} is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הִנֵּפֶתָ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of מוֹדֵת, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הִקְמַתָּ with \bar{e} for \hat{i} also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel \acute{e} is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem \hat{o} becomes \acute{u} immediately before the tone, but \hat{o} sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted \hat{o} and \acute{e} is obscure. Probably these vowels arose out of the a and e sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is יָקָם, in *hiph.* יָקָם; with vav וַיָּקָם and וַיָּקָם. Final gutt. take a , וַיָּנֶע Is. 7. 2, וַיָּסֶר Gen. 8. 13.—Inf. cons. is sometimes קִים, Is. 7. 2.

appearance of such words as אָיִב *to be hostile to*, עָיִף *to be weary*, in which y is moveable, and the existence of numerous primary nouns with y as middle letter (§ 41), make the existence of the class of ע" stems certain. The class, however, shews a great tendency to pass over into ע"ע, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns ע", the following words may be considered examples: זִיד *to seethe*, צִיץ *to glance*, שִׁיב *to grow gray*, שִׁיד *to plaster*—besides others.

There is another class of verbs which, though sometimes reckoned ע" words, are more probably verbs ע"ו with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, developes new Qal forms. Thus הִבִּין becomes בִּין, and a new perf. and part. בָּן are then developed in addition, and even new impff. of the form יָבוֹן. In this way the peculiar perf. inflection בִּינֹתָ, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: בִּין *understand*, דִּין *judge*, לִין *lodge* (the night), מִישׁ *depart*, רִיב *contend*, שִׁיר *sing*, שִׁים *lay*, שִׁית *set* (also גִּיל, חִיל, שִׁישׁ *be glad*, שִׁיחַ *think*).

Rem. *f.* Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קָיַם. Sometimes the whole stem is doubled. § 26 Rem. *c.*

Rem. *g.* In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as וְקָמָה and *she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קָם. The emphatic imper. is קוּמָה, but in close connection with a following word beginning with a *gutt.* קוּמָה, e.g. before יהוה (pron. 'adhonai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 26. 10.

WORDS FOR PRACTICE.

to arise	קום	to return	שוב	to flee	נוס
establish	Hiph. }	restore	Hiph. }	to hunt	צוד
to rest	נוח	to be high	רום	to melt	מוג
to place	Hiph. }	to be ashamed	בוש	to shine	אזר
to die	מות	to come	בוא	to contend	ריב
to run	רוץ	to establish	בון	Hiph. Po'l.	
set	שם	to depart	סור		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָו, אָרוּם, תָּשׁוּבִי, תְּשׁוּבִינָה, יָרָם, אֲמִיתָה, וְיָמָת, לָצוּד, תִּכּוֹן, הִרְיָמוֹת, וְהַשְׁבֵּתִי, יָאִיר, וְיָרָם. אֶל-תָּשֵׁב, הַבִּיאָה, נְשִׁימָה, יְכוּנָנֶה, מִיּוֹבָא, תַּמְלִיחַ:
בְּזַעַת אַפִּיקָה תֵּאָכַל לֶחֶם עַד שׁוֹבָה אֶל-הָאֲדָמָה כִּי עָפָר אֶתָּה וְאֶל-עָפָר תָּשׁוּב: 2 וְאֲנִי הִנְנִי מֵבִיא אֶת-הַמִּבּוּל מִיָּם עַל-הָאָרֶץ לְשִׁיחַת כָּל-בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וַיֹּאמֶר הַנְּחֵשׂ אֶל-הָאִשָּׁה¹ לֹא-מוֹת תָּמִיתוּן: 4 וְלֹא מִצָּאָה הָיִיתָ מִנוּחַ לְכַסֵּה רִגְלָה וּתָשֵׁב אֶל-נֶחַם אֶל-הַתֵּבָה וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ, וַיָּבֵא אֶתָּה אֵלָיו אֶל-הַתֵּבָה: 5² וַיְהִי כַּחַד-יָמֵי קוּלִי וַאֲקָרָא וַיַּעֲזֹב³ בְּגָדוֹ אֶצְלִי וַיָּנֶס וַיֵּצֵא הַחֻצָּה: וַתֵּנַח בְּגָדוֹ אֶצְלָהּ עַד בּוֹא⁴ אֲדָנֶיהָ:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

² "And it came to pass". See § 45. ³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-after Jehovah, but (and) ye shall serve him with all your heart. And Noah went in, and his sons and his wife and his sons' wives unto the ark. And he took not from his hand *that* which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he said, Jehovah my God let the soul of this boy return. And he arose in the morning and saddled his ass and went with the princes of Mô'ab. And he called the man (*dat.*) and said unto him, How have I sinned against thee (*dat.*) that thou hast brought upon me and upon my kingdom a great sin? And his wife said to him, If Jehovah had wished¹ to kill us he would not have taken¹ from our hand a burnt offering. And the woman went out to meet the captain of the king's host and she said, Turn in² my lord, turn in unto me, fear not; and he turned in unto her to the tent. And Jehovah said unto his servant, Take all the heads of the people and hang them up for Jehovah before³ the sun that the fierceness of the anger of Jehovah may turn from Israel. And it shall be if thou shalt at-all-forget⁴ Jehovah thy God and go after other gods and serve them, I testify¹ against thee this day that ye shall surely-perish.⁴

¹ Perfect. ² סור. ³ נָגַד. ⁴ Infin. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם (<i>qawam</i>)	<i>plur.</i>	קָמִים	<i>cons.</i>	קָמִי; <i>fem.</i>	קָמָה
2	מָת (<i>maweth</i>)	„	מָתִים	„	מָתִי	&c.
3	טָוֹב (<i>tawob</i>)	„	טָוֹבִים	„	טָוֹבִי	&c.
4	סָוֹר (<i>sawur</i>)	„	&c.	„	&c.	
5	שָׁיִם (<i>sayim</i>)	„	&c.	„	&c.	
8	מָקוֹם (<i>maqwm</i>)	„	מָקוֹמוֹת	&c.		
	(מָגוֹר „)	„	מָגוֹרִים	&c.		
	מָנוֹחַ	<i>fem.</i>	מָנוּחָה (מְנוּחָה), מְדִינָה	('ayin yod).		

Second declension. See § 29.

	A class.			I class.	U class.
<i>abs.</i>	אֹזֶר	שׂוֹר	מָוֶת	none	שׁוֹק (שׁוֹק) סוֹם
<i>cons.</i>	אֹזֶר	”	מוֹת (i. e. מוֹת)	”	סוֹם ”
<i>suff.</i>	אוֹרִי	”	מוֹתִי	”	סוֹמִי ”
<i>plur.</i>	אֹזְרִים	שׂוֹרִים	מוֹתִים	”	שׁוֹקִים סוֹמִים
<i>cons.</i>	אוֹרִי	שׂוֹרִי	מוֹתִי	”	שׁוֹקִי סוֹמִי
	(light)	(ox)	(death)	”	(horse) (street)
	A class.			I class.	U class.
<i>abs.</i>	אֵיד	וֵית	חֵיל	גֵּיל	none
<i>cons.</i>	אֵיד	וֵית (i. e. וֵית)	חֵיל	&c.	”
<i>suff.</i>	אֵידִי	וֵיתִי	חֵילִי	”	”
<i>plur.</i>	&c.	וֵיתִים	חֵילִים	”	”
<i>cons.</i>		וֵיתִי	חֵילִי	”	”
	(calamity)	(olive)	(force)	(joy)	

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *i* from 'Ayin Yod), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אֹזֶר (אֹזֶר), אֵיד (אֵיד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *ā* as in ordinary *segholates*.

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in 'Ayin Vav forms, the influence of the *w* broadens the primary vowel to *ā*, as מָוֶה; while in 'Ayin Yod forms the *y* makes the furtive vowel *i*, as וֵית.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôṭēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קֹזֶם 2 Kings 16. 7; בֹּזֶם Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so: midst	תָּוֶךְ	evil	אָוֶן.
light	אֹר	„	thorn	קֹץ	voice קוֹל <i>ôth</i> , pit בּוֹר <i>ôth</i> , generation דּוֹר <i>îm</i> and <i>ôth</i> , bird, עוֹף. Like שׁוֹר,—thorn חוֹת.
horse	סוֹם	„	whelp	גּוֹר	spirit רוּחַ <i>ôth</i> , street חוּץ <i>ôth</i> . Like שׁוֹק,—pot דּוֹד.
olive	זַיִת	„	ram	אֵיל	wine יַיִן, no אֵין.
force	חֵיל	„	eye	עֵין	<i>ôth</i> , colt עֵיר, buck תֵּישׁ.
calamity	אִיד	„	egg	בֵּיץ	<i>pl.</i> , bosom חֵיק, smell רֵיחַ.
joy	גִּיל	„	vanity	רִיק	judgment דִּין, song שִׁיר.

Many words have some irregularity:—

house	בַּיִת	<i>pl.</i> בָּתִּים probably <i>bâtîm</i> .
eye	עֵין	<i>du.</i> עֵינִי <i>pl.</i> עֵינַי <i>wells.</i>
night	לַיִל	more usually לַיְלָה, where <i>ah</i> is acc. termination; <i>cons.</i> לַיִל <i>pl.</i> לַיְלוֹת.
day	יוֹם	<i>pl.</i> יָמִים (= יְוִמִּים) § 9. This word is very irregular in treating its <i>â</i> as merely tone-long.

(The word *head* ראש probably = ראש i. e. ראש *plur.* ראשים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, *every* man did¹ the *thing* upright in his *own* eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

¹ יַעֲשֶׂה *impf.* § 46.

offered the ram of the burnt-offering and the priests, the sons of Aaron,¹ leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted² unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

¹ אֶהְרֹן. ² Niph. הִפֵּךְ.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Fav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Fav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pó'ēl &c., as קָבַע, סִיבַּע, סִיבֵּב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הִסֵּב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Fav*, as impf. Qal יָסַב.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,¹ as נִסְבָּה *f.* נָסַב.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*, as סִבְּוֹת.

5) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. סִבִּינָה.

6) The regular Intensive is quite common. Other forms

¹ There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pô'êl*, and *Pilpêl*, which are also much in use. See § 26. Rem. *c*.¹

Rem. *a*. *Stative verbs*. The stative *ê* of perf. Qal is always sharpened to *a* (see § 22 Rem. *b*); a very few perff. appear with *ô*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ê* in open pre-tone), are regular, as לָקַל, or with first rad. doubled יָמַל, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. *b*. In Niph'al *â* is the ordinary preformative vowel, but *i* (*ê* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ê* of Niph. is usually sharpened to *a*; but *ê* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ô* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *û* appears, Is. 42. 4, Prov. 29. 6. 2) In *niph. o*, Is. 34. 4, Am. 3. 11, Ez. 29. 7. 3) In *hiph. î*, Ps. 33. 10, Jud. 3. 24.—The perf. *hiph.* is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בּוּ	to roll	גָּל	to be light	קָל <i>st.</i>
to be hot	חָם <i>st.</i>	to curse	אָרַךְ	to measure	מָדַד
to pity	חָן	to hold a feast	חָגַג	to be bitter	מָר <i>st.</i>
to be evil	רָע <i>st.</i>	to destroy	שָׁם (1)	to begin	חָל <i>Hiph.</i>
to turn	סָב (1)	to be soft	רָךְ <i>st.</i>	to be silent	דָּם 1
to be ended	תָּם 1	to curse	קָב 1	to tingle	צָל <i>st.</i>
to be trodden	רָר <i>st.</i>	to waste away	מָק <i>Niph.</i>		

Note. Verbs marked 1 double the *first* radical.

¹ As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards trilateralism which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real trilaterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תִּמְּוֹנוּ for תִּמְּוֹנוּ, impf. יִמְּוֹנוּ for יִמְּוֹנוּ. And 2) on the other hand the impulse towards strengthening the stem by trilateralism often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בְּזוֹנוֹ, קִלּוֹ, וְחֻצָּתָם, אָאֵר, וַיִּחַן, גָּל, תָּרַע, בָּזוּ, לָקַב, וְנָקַל, וְנִמְקָתָם, יָמַד, הַשְׁמָלוֹת, הַתָּמּוֹ, תָּדַם, אָקַב, וַיִּתְּמּוּ, תָּתַם; אֲנִי אֶעֱבִיר כָּל־טוֹבִי עַל־פְּנֵיהֶּ וְחֻצֹתַי אֶחָ־אֲשֶׁר אֲחִן וְרַחֲמָיִ אֶחָ־אֲשֶׁר אֲרַחֵם: 2 הֵחֵל הָאָדָם לָרֵב בָּאָרֶץ וּבְנוֹת יָלְדוּ לָהֶם; 3 וַיִּוָּדֶר אֶת־הָעָם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֶל־גְּדֵעוֹן כָּל אֲשֶׁר־יֵלֶק בְּלִשׁוֹנוֹ מִן־הַמַּיִם כָּאֲשֶׁר יֵלֶק הַפֶּלֶב תִּצְיֵג אוֹתוֹ לְבָד וְכָל אֲשֶׁר־יִכְרַע עַל־בְּרִכּוֹ וְלִשְׁתּוֹת: וַיְהִי מִסְפַּר הַמִּלֻּקָּקִים בְּיָדָם אֶל־²פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יֶתֶר הָעָם פָּרְעוּ עַל־בְּרִכְיָהֻם לִשְׁתּוֹת מַיִם: 4 וַתֹּאמֶר אֱלִיהֶן אֶל־תִּקְרָאנָה לִי נַעֲמִי ³נַעֲמִי ⁴קָרָאן לִי מָרָא כִּי הֵמֶר שָׁפִי לִי מָאֹד: אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם הִשְׁבִּנִי יְהוָה לָמָּה תִקְרָאנָה לִי נַעֲמִי ⁵וַיְהִיָּה עָנָה כִּי וְשָׁפִי חָרַע לִי:

¹ Inf. Cons. שתה to drink § 44.² See פה Table of Irreg. Nouns.³ No'omi.⁴ Defective spelling.⁵ Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	<i>ā (a) ē ō</i>
" unaccented "	<i>a e o</i>
" non-final sharp (before double letter)	<i>a i u</i>

First declension.

<i>sing. mas.</i>	קָל	תָּם	רָע	מָסַב	מָסַד
<i>fem.</i>	קָלָה	תָּמָה	רָעָה		
<i>plur. mas.</i>	קָלִים	"	"	מָסַבִּים	<i>c.</i> מָסַדִּים
<i>fem.</i>	קָלוֹת	"	"	מָסַבּוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יָסַב, impf. Hiph. יָסַב. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilateral forms like those of the regular verb may be looked for.

Second declension.

	A class.		I class.		U class.
<i>abs., cons.</i> (accented)	עַם	הָר	סֶף	צֶל	חֶק
(unaccented)	עַם-			צֶל-	(חֶק-
<i>suff. &c.</i>	עַמִּי	הָרִי	סֶפִּי	צֶלִי	חֶקִּי
<i>plur.</i>	עַמִּים	"	"	צֵלִים	חֶקִּים
	(עַמָּמִים)	(הַרְרִי) (c.)	"	(צֵלָלִים)	(חֶקֶקִּי) (c.)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable \bar{e} \bar{o} are invariable, but the sharp a is more common than \bar{a} .

2. There are few words of the *first declension*, and, with one or two exceptions, as מַרְוֵה *marrowy*, the unaugmented words are all of the form a — a , § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under m preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic \bar{a} appears, as in ordinary *ṣegholates*.

The letter is very rarely written twice in the sing., גָּלָל from גָּל Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. *a*. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter a may be thinned to i . In some cases, e.g. סֶף, it may remain doubtful whether the i be due to this cause, or whether the a of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b*. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—

a) words of this class ending in a sound have usually short a , while the words of other classes which they resemble, as יָד *hand*, § 18, קָם *standing*, § 41, have \bar{a} ; b) words of this class ending in e sound are distinguished from *ṣegholates* of *'Ayin Yod* like אֵיד, § 41, by wanting *yod*. They quite agree in form with words like מַת, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and *segholates* of *'Ayin Vav* like מִזֶּבֶךְ and קוֹל, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קָל	and so:	weak דָּל, fine דֶּק, bitter מָר, living חַי, cold קָר, hot חָם.
people	עָם	,,	hill הָר, garden גֶּן, prince שָׂר, ox פָּר, palm (hand) כַּף.
shadow	צֵל	,,	heart לֵב, mother אִם, end קֵץ, arrow הֵץ, with (prep.) אֵת, עם.
statute	חֹק	,,	bear דָּב, tambourine תָּב, all בָּל, yoke עַל, strength עֹז, heat חֹם, cold קָר, statute חֻקָּה.

they called his name Sheth	{	קָרְאוּ אֶת־שְׁמוֹ שֵׁת
		קָרָא
		נִקְרָא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	בָּרַכְנִי גַם אֲנִי
thy blood, even thine	דָּמְךָ גַם־אַתָּה
to Sheth, even him	לְשֵׁת גַם־הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

¹ When the accent falls on the third radical of בָּרַךְ the ך is pronounced with *Ḥaṭ pathah*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.¹ And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round² unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away² his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

¹ לָל. ² Hiph. סָבַב.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לָל and לֵל, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

- a) This sound is in all perff. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *é*, *ş'ghol* (from *áy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *áy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. conss. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, לָלָה=לָלָה (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *ê*, which prevails exclusively in perff. pass., as *Pu.* גָּלִיתָ;
 b) but *ê* in parts much used may be thinned to *î*, which in perf. Qal is found exclusively, and in other perff. alternatively with *ê*, as *Qal* גָּלִיתָ;
 c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (ş^oghol), as גָּלִינָה.

Rem. *a.* For traces of forms ל"ו the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלַח, עָנָה, גָּאָה, שָׁחָה &c. and their derivatives.¹

Rem. *b.* The 3 s. f. is sometimes גָּלַת, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled גָּלוּ, Gen. 26. 28.

The infin. cons. sometimes wants the fem. termination, as גָּלָה, rarely spelled גָּלוּ, Gen. 48. 11; 50. 20; 31. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. *c.* The thinning of *ê* to *î* is said to be universal before *nû* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. וְנָ, as חָסִיו Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחוּ) to bow down forms a very common hithpa'el, וַיִּשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה, vav conv. וַיִּשְׁתַּחֲוֶה Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. *d.* In perff. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	היה	to build	בנה	to reval, open	גלה
to do	עשה	to cover	כסה <i>Pi.</i>	to see	ראה
to acquire	קנה	to increase	רבה	to be fruitful	פרה
to count	מנה	to drink	שתה	to command	צוה <i>Pi.</i>
to weep	בכה	to conceive	הרה	to rule	רדה
to blot out	מחה	to go up	עלה	to smite	נכה <i>Hiph.</i>

he commanded the man to eat צוה את־הָאִישׁ לֶאֱכַל

" " " not to eat לִבְלֹתִי אֲכַל " "

¹ The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *û î*. On

EXERCISE. TRANSLATE.

אֶלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת יְהוָה אֶרֶץ
 וְשָׁמַיִם: 2 וְהָיִיתִי נָע וְנָד בָּאָרֶץ וְהָיָה כָּל-מַצְאֵי יְהִיגְנִי:
 3 לֹא אֶסֶק עוֹד לְהַכּוֹת אֶת-כָּל-חַי בָּאָשֶׁר עָשִׂיתִי: 4 פָּרוּ וּרְבוּ
 וּמָלְאוּ אֶת-הָאָרֶץ: 5 וְהָיָה יָבֵעַנִי עֵינָן עַל-הָאָרֶץ וּנְרָאָתָהּ
 הַקֶּשֶׁת בְּעֵינָן: וְהָיְתָה הַקֶּשֶׁת בְּעֵינָן וּרְאִיתָהּ לִזְכֹּר בְּרִיתִי:
 6 שֵׁא נָא עֵינֶיךָ וּרְאָה כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר אָתָּה רֹאֶה לָּךְ
 אֶתְנָתָהּ: וְשִׁמְתִּי אֶת-זִרְעָךָ בְּעֵפֶר הָאָרֶץ אֲשֶׁר אִם יוֹבֵל אִישׁ
 לְמִנּוֹת עֵפֶר הָאָרֶץ בָּם זִרְעָה יִמְעָה: 7 וַיֹּאמֶר פֶּרְעֹה לָךְ מַעֲלִי
 הַשָּׁמַיִם לָךְ אֶל-הַסֵּק רְאוֹת פָּנֶי כִּי בְיוֹם רְאוֹתָךְ פָּנֶי תִּמְנוֹת:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *anything* until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether¹ the waters were lightened² from-upon the face of the ground. And it came to pass when he saw her that³ he rent his clothes and said, Alas my daughter thou hast-

¹ הָ particle § 49.² Perf. קל.³ Vav conv.

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלְיוֹ for גָּלוּ and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ע"ו, § 40.

¹ When a letter is written twice and the first of the two has *sheva vocal* it is written in the best Edd. with *Ḥaṭ. path.* as above. The word הִגְנִי § 49 is excepted from this law.

indeed-brought-me-low,¹ for I have opened² my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*³ (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

¹ Hiph. and *inf. abs.* ² פָּנָה. ³ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened impf. and the imper. in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יִגְלֶה	<i>apoc.</i>	(יִגְלֶה =) יִגְלֶה or יִגְלֶה = יִגְלֶה or יִגְלֶה. § 29.
<i>impf. hiph.</i>	יִגְלֶה	"	(יִגְלֶה =) יִגְלֶה = יִגְלֶה. § 29. § 5. Rem. <i>d.</i>
<i>imper. hiph.</i>	הִגְלֶה	"	(הִגְלֶה =) הִגְלֶה.
<i>impf. niph.</i>	יִגְלֶה	"	יִגְלֶה.
<i>impf. pi.</i>	יִגְלֶה	"	יִגְלֶה. § 5. Rem. <i>d.</i>
<i>imper. pi.</i>	גִּלֶה	"	גִּלֶה.
<i>impf. qal, hiph.</i>	יַעֲלֶה	"	יַעֲלֶה, יַעֲלֶה &c.
<i>impf. qal</i>	יִרָאֶה	"	יִרָאֶה &c. With <i>vav conv.</i> 3 s.m. alone וַיִּרָא; 3 <i>f.</i> וַיִּתְרָא, 1 <i>c.</i> וַיִּתְרָא.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms וַיִּשָּׁב, וַיִּבְכֶּה, וַיִּשְׁתֶּה &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d.*, end), otherwise the forms יִשָּׁב or יִבְכֶּה must be used.

2. The common verb הָיָה *to be*, has some irregularities,—which may be given:—

- 1) The gutt. when initial takes ḥaṭ. š^eghol, as imper. הָיָה.
- 2) With *any* prefixed letter the gutt., when without a vowel, takes simple sh^eva, and the prefix *hireq*, as impf. יִהְיֶה.
- 3) Apocopated impf. is (יִהְיֶה =) יְהִי, וְיִהְיֶה, וַיִּהְיֶה &c. See nouns of 2nd declens.

The verb *חַיָּה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes ־ as *וְחַיָּה*, and of course ־ in 1st sing. impf., *אֶחַיָּה*. The preform. letter always takes *Metheg*.

3. Nouns from verbs ל"ה.

First and third declensions.

<i>abs.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂדֵי	יָפָה	<i>fem.</i> יָפָה
<i>cons.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂדֵי	יָפָה	יָפָה
<i>suff.</i>	מִקְנִי		עֲלִי			
3 <i>m.</i>	מִקְנֵהוּ		עֲלֵהוּ			
3 <i>f.</i>	מִקְנֶהָ		עֲלֶהָ—לָהּ			
<i>pl.</i>	מִקְנֵי		עֲלֵי		יָפִים	יָפֹת
<i>cons.</i>	מִקְנִי		עֲלִי		יָפִי	יָפֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.	I class.	U class.	
<i>abs. sing.</i>	אֶרֶץ (קָצוּ)	גִּדִּי פֶרִי	פָּתִי חֲצִי	חֲלִי תָהוּ
<i>pause</i>	"	גִּדִּי פֶרִי	&c. חֲצִי	חֲלִי
<i>afform.</i>	אֶרֶץ קָצוּהָ	פֶּרִי	חֲצִי	חֲלִי
<i>plur.</i>	אֶרֶצִּים	גִּדִּים	פֶּתַיִם	חֲלִיִּים
<i>cons.</i>	קָצוּי קָצוּת	גִּדִּי		
	(lion) (end)	(kid) (fruit)	(simple) (half)	(sickness) (waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣeghol*, which becomes the closer *çere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *êhu* is found exclusively; in 3 f. besides *êha* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *מִקְנֵי* *thy cattle* sing., *שְׂדֵינוּ* *our field*; compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these *ṣegholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,

however, is unable to bear. The regular form, as בָּכָה *weeping*, is rare.

2) When any affirmative is appended the vowel *a* in other *segholates* removes to the first syllable.

3) In the plur. *yod* is sometimes softened into 'aleph before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. *a.* On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. *b.* The short words *hand, blood* &c. which follow in their inflection the *first* declension, and the words *son, name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אָב *father*; אָח *brother, fem.* אחות *sister*; חם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work מַעֲשֶׂה	appearance מְרֹאֶה	cattle מִקְנֶה	cheek לְחִי
beauty יָפִי	captivity שְׁבִי	affliction עָנִי	shepherd רֹעֶה
friend רֵעָה	butler מִשְׁקָה	covering מְכֶסֶה	butlership מִשְׁקָה
and they spake to one another		וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ	
		אֶל-אֶחָיו " "	
and they smote one another		וַיִּכּוּ אִישׁ אֶת-אֶחָיו	
and they (f.) clave to one another		וַתִּדְבַּקְנָה אִשָּׁה בְּאֶחֻתָּהּ	
		בְּרַעֲיוֹתָהּ " "	

EXERCISE. TRANSLATE.

וַיָּבֹא אֲבָרָם אֶל-הָגָר וַתֵּהָר וַתֵּהָרָא בִּי הָרָתָה וַתִּקַּל גְּבִרְתָּהּ
 בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאֲבָרָם הִתְהַיָּלָה לְפָנַי יְהוָה תָּמִיד
 וְהִקְמַלְתִּי אֶת-בְּרִיתִי לְךָ לְאֵלֶיהֶם: 3 וַיֵּסֶר נָח אֶת-מִכְסֵּה

¹ Hagar. ² Imper. here expresses the consequence=and (so) thou shalt be. ³ This contraction takes place with the three prepp. *b, k, l* and conj. *v*. The contraction does not take place when the noun is in the *sing.*

הַתָּבָה וַיֵּרָא וַהֲנִה חֲרָבוֹ פָּנֵי הָאֲדָמָה: 4 וַיֵּשֶׁע לֵת פָּרִם וַיִּשְׁתָּ
 מִן־דִּבְנֵי וַיִּשְׁפֹּר וַיִּתְּגַל בְּחוּף אֶהֱלֶה: 5 יָפֶת אֱלֹהִים² לְנֶפֶת
 וַיִּשְׁנֶן בְּאֶהְלֵי שָׁם: 6 נָשָׂה יָרָדָה וַהֲעֵל אֶת־הַצְּפֹרִדִּים: 7 וַיְהִי
 רִיב בֵּין רֵעֵי מִקְנֶה אֲבָרָם וַיִּבֶן רֵעֵי מִקְנֶה לוֹט וַיֹּאמְרוּ אִישׁ
 אֶל־רֵעֵהוּ אֲלֵנָּא תְּהִי מְרִיבָה בֵּינִי וּבֵינָךְ: 8 וַיֵּרָא יְהוָה אֶל־
 אֲבָרָם וַיֹּאמֶר לְזִרְעֶךָ אֵתֵן אֶת־הָאָרֶץ הַזֹּאת וַיִּבֶן שָׁם מִזְבֵּחַ
 לַיהוָה הַנִּקְרָא אֱלֹהֵי:

¹ For this suffix see § 2. 3. 3), § 19. ² Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water¹ and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*vav conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;² and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittim and built a city and called its name Lûz.

¹ Acc. ² עָשָׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ל"א or ל"ה with some other peculiarity. Some common verbs are these:—

1) לָא and פָּן. נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7 note 1); imp. שָׂא, suff. שָׂאָהוּ, שָׂאוּנִי, שָׂאוּנִי; inf. c. שָׂאת, שָׂאת &c., but לִשָּׂאת, rarely נָשָׂא.

2) ל"א and פ"ו. יָצָא *go out*, impf. יֵצֵא, imp. צֵא, inf. c. צֵאת, לְצֵאת. Hiph. הוֹצִיֵּאת, הוֹצִיֵּא &c.

3) ל"א and ע"ו. בּוֹא *to come*, perf. בָּא, בָּאת, &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בָּא. Hiph. הֵבִיֵּא, הֵבִיֵּאת, &c., but usually הֵבִיֵּאת &c. before suff.

4) ל"ה and פ"ן. נָטָה *to stretch*, impf. יִנָּח, apoc. נָט. Hiph. נָטָה *to smite*, הִנָּח, impf. יִנָּח, apoc. נָח. Hiph. נָחָה, inf. הִנָּח, part. מִנָּח.

5) ל"ה and פ"א. אָבָה *be willing*, impf. יֵאָבָה, apoc. אָבָה. Pr. 1. 10. אָלָה *to swear*, apoc. יֵאָלָה, 1 S 14. 24 (יֵאָלָה = יֵאָלָה). Poet. אָתָה *to come*, impf. יֵאָתָה, אָתָה, apoc. יֵאָתָה. Is. 41. 25, cf. Deut. 33. 21.

6) ל"ה and פ"י. יָרָה *to cast, shoot*, impf. suff. וַיִּירָם Nu. 21. 30, from יָרָה, imp. יָרָה, inf. יָרוּת. Hiph. הוֹרָה, impf. יוֹרָה, apoc. יוֹרָה, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפָה, apoc. יָיִף Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters י, ו, נ, are often allied in meaning. Thus עוֹץ, יַעֲזֵץ *to advise*, נֹרָה, גֹּרָה *to fear*, נָצַב, יָצַב *to place*, נָפַח, פָּיַח *to blow*, עָטָה, יָעַט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) בּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also יִבֹּשׁ from הִבִּישׁ.

2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִטֵּב, and hiph. יִטֵּב from הִיטִיב.

3) הָלַךְ *to go*, perf., inf. abs. הִלָּךְ, part. הֹלֵךְ; impf. יִלָּךְ, inf. c. לָכֵת, suff. לָכֵתִי, imp. לָךְ, hiph. הוֹלִיךְ, from יָלַךְ. Later style forms impfs and inf. cons. from הִלָּךְ.

4) יָגַר *to fear*, perf., part. יָגַר; impf. יִגְוֹר, imp. יָגֹר Job. 19. 29, from יָגַר.

5) יָכַל *be able*, inf. abs. יָכֹול, inf. cons. יִכָּלֵת, impf. יִכָּל (hoph.).

6) יָסַף *to add*, perf., part., in Qal; hiph. הוֹסִיף in perf., impf., and inf. An imp. סָפַן Is. 29. 1, Jer. 7. 21 (from סָפַה? cf. Is. 30. 1).

7) יָקָץ *to awake*, only impf. יִיקָץ in Qal; hiph. הִקִּיץ perf., impf., imp., infin., from קוּץ.

8) כָּשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) נָגַשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) נָהָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) נָקַע *be alienated*, perf. 3. f. נִקְעָה Ez. 23. 18, impf. 3. f. נִקְעָה Jer. 6. 8, from יָקַע.

12) נָתַךְ *to pour* (intr.), only impf. יִתָּךְ in Qal; in Niph. נִתָּךְ perf. and part.

13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שָׁקָה.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* הִטָּאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done drinking* בָּלוּ לְשִׁתּוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* אִם עָשִׂיתִי Ps. 7. 4; (3) *If ye had not ploughed* with my heifer חָרְשָׁתֶם Jud. 14. 18; *Would God that we had died* לוֹ מָתוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house מְצָאָהּ (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov, 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a*. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאָתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי Gen. 23. 11; And if not, I *will take it* לָקַחְתִּי 1 Sam. 2. 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect*. The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תִּבְּאוּ Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (*presens preteriti*),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אָז יָשִׁיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יֹאמַר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father יַעֲמִתָּה Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יַעֲשֶׂה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יָקִים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* יִמְלֹךְ in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the impff. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תֹּאכַל § 35 Exerc.; *Could we* (were we to) *know* הָיִידַע, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) labour, Ex. 20. 9; *How shall (should) we sing?* Ps. 137. 4.

5. On the same ground the *impf.* follows particles expressing *transition, purpose, result*, and the like, as, לְמַעַן *in order that*, כִּי *lest*, כִּי *that* &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. *a.* As is the case with the *perf.*, the *impf.* is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. *b.* It must be assumed that the *perf.* and *impf.* are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the *perf.* or *impf.* Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the *consec. impf.* corresponding to the simple *perf.*; and the *consec. perf.* to the simple *impf.*

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine* טוֹב מִיַּיִן, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree.* The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הַגָּדוֹל הוּא lit. *the great one* (among those referred to), קָטַן בָּנָיו *the youngest of his sons*, גָּדוֹלָם *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בְּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדְשִׁים *holy of holies* = most holy, עֶבֶר עֲבָדִים *the most abject slave*.

<i>I am taller than he</i>	גְּבוּהָ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשְׁתּוֹ „
<i>too little to be—</i>	קָטַן מִהוּיּוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest girl</i>	בִּתּוֹ הַקָּטָנָה

EXERCISE.

And to Qish was a son, and his name *was* Shā'ûl, and there-was no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dānī'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'ēl loved Yoṣeph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmīn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And Lābān had two daughters, the name of the eldest *was* Lē'āh, and the name of the youngest Rāhēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adjj. *after* it, as אִישׁ אֶחָד *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as שְׁנֵי אַנְשִׁים *two men*; שְׁתֵּי נָשִׁים *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שְׁלֹשֶׁת בָּנִים *three sons*; שְׁלֹשׁ בָּנוֹת *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used *in apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year* &c., and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, שְׁנָה וְשָׁנִים וְשֵׁנִים *sixty two years*, Gen. 5. 20, but also *twenty and three*, עָשָׂרִים וְשָׁלֹשׁ שָׁנָה, Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה *seventy five years*, Gen. 12. 4; or again עָשָׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים *twenty seven years*, Gen. 23. 1.

<i>With the Masculine.</i>			<i>With the Feminine.</i>		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
1	אֶחָד	אֶחָד	אַחַת	אַחַת	
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי	
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
5	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ	
6	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	
7	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
8	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה	
9	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	
10	עֶשְׂרֵה	עֶשְׂרֵת	עָשָׂר	עָשָׂר	
11	{ אֶחָד עָשָׂר		אַחַת עָשְׂרֵה		
	{ עֶשְׂתֵּי עָשָׂר		עֶשְׂתֵּי עָשְׂרֵה		
12	{ שְׁנַיִם עָשָׂר		שְׁתֵּי עָשְׂרֵה		
	{ שְׁנֵי עָשָׂר		שְׁתֵּי עָשְׂרֵה		
13	{ שְׁלֹשָׁה עָשָׂר		שְׁלוֹשׁ עָשְׂרֵה		
	{ &c.		{ &c.		
	20 עֶשְׂרִים		60 שְׁשִׁים		
	30 שְׁלֹשִׁים		70 שִׁבְעִים		
	40 אַרְבָּעִים		80 שְׁמוֹנִים		
	50 חֲמִשִּׁים		90 תְּשַׁעִּים		
100	מֵאָה <i>fem., constr.</i>	מֵאָה, <i>plur.</i>	מֵאוֹת <i>hundreds.</i>		
200	מֵאוֹתַיִם <i>dual</i> (for מֵאוֹתַיִם).				
300	שְׁלֹשׁ מֵאוֹת	400 אַרְבַּע מֵאוֹת	&c.		
1000	אֶלֶף <i>masc.</i>				
2000	אֶלְפַיִם <i>dual.</i>				
3000	שְׁלֹשַׁת אֲלָפִים	4000 אַרְבַּעַת אֲלָפִים	&c.		
	{ רִבְבָּה <i>pl. regular.</i>				
10000	{ רַבּוֹא <i>pl.</i>	רַבּוֹא and רַבּוֹת			
	{ רַבּוֹ				
20000	רַבּוֹתַיִם <i>dual.</i>				

Rem. *a.* The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form רַבְּבָה *myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads*.

Rem. *d.* The *du. fem.* of the num. is used to express repetition, שִׁבְעָתִים *seven times*, Gen. 4. 24. A few take suffixes שְׁנֵינוּ *we two*, שְׁלֹשָׁתָם *they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שִׁשִּׁי
second	שֵׁנִי "	שֵׁנִית	seventh	שִׁבְעִי
third	שְׁלִישִׁי "	שְׁלִישִׁית, —ָהָ	eighth	שְׁמִינִי
fourth	רְבִיעִי "	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	"	tenth	עֲשָׂרִי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precativ particle נָא are inseparable affixes.

The punctuation of the important prepositional fragments **ב**, **כ**, **ל**, **מן**, and of the conjunction **ו**, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:—

- a) Its usual pointing is **הַ**, as **הַזֶּה** *is this?*
- b) Before simple sh^{va} it is **הֶ**, as **הֶמְעַט** *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed **הַ**, often marked by *Metheg*, as **הַיֵּלֶךְ** *shall I go?*
- d) Before Gutt. with *gameç* it is **הֶ**, as **הֶהָיָה** *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

to	with	with	acc. sign.	unto	after	as, like	from	no, none	behold
<i>Sing.</i>	את	עם	את	אל	אחרי	כמו, כ	מן	אין	הנה
1 <i>c.</i>	אתי	עמי ¹	אתי	אלי	אחרי	כמוני	כמוני	איןני	הנני
2 <i>m.</i>	אתך ¹	את	אתך ¹	אלך	like	כמוך	כמוך ¹	איןך	הנך
2 <i>f.</i>	אתך		אתך	אלך	a	כמוך	כמוך	איןך	הנך
3 <i>m.</i>	אתו		אתו	אליו	plur.	כמוהו	כמוהו	איןנו	הנו
3 <i>f.</i>	אתה		אתה	אליה	noun.	כמוה	כמוה	איןנה	הנה
<i>Plur.</i>									
1 <i>c.</i>	אתנו		אתנו	אלינו		כמונו	כמונו	איןנו	הננו ²
2 <i>m.</i>	אתכם	עמכם	אתכם	אליכם		ככם ¹	ככם	איןכם &c.	הנכם
2 <i>f.</i>	אתכן	עמכן	אתכן	אליכן		ככן	ככן	reg.	הנכן
3 <i>m.</i>	אתם		אתם	אליהם ¹		כיהם ²	כיהם	¹	היהם
3 <i>f.</i>	אתן		אתן	אליהן		כהן	כהן		ההן
1 <i>p.</i>	אתה ¹	1 and	אתה ¹	¹ poet. אלימו		¹ poet.	¹ p. כמוך ¹	¹ poet.	הנני ¹ p.
2 <i>poet.</i>	עמך					כמוך ²	כמוך ² poet.	איןמו	הנני ² p.
						כיהם ² p.	כיהם ² p. &c.	and איןמו	

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the \bar{a} vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בָּם. The form לָמוּ is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֶן and בָּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מֶן. Comp. the suff. of כ. *Comp.*

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרֵי *after (hinder parts)*, with which agrees תַּחַת and others; and 2) words like אֶל which are derivatives of ה"ל roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הֵנָּה *ecce*, אֵין *there is not*, יֵשׁ *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base כִּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic \bar{a} ; and the base כִּ for *heavy* suff., with which the accent is on the last syll., with pretonic \bar{a} . The plenary spelling קִמּוֹנִי is usual, but the defective form קִמְנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form: such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכַל; *impf.* יֹכֵל § 39.
 abundance הַמּוֹן ¹.
 according to, כִּי prep.
 acquire to, קָנָה.
 add to, יָסַף *perf.* and *part.* in
Qal; other parts in *Hiph.* See
 § 39.
 adversary, צַר 2. § 43.
 advise, (See counsel).
 afflict to, עָנָה *Pi.*; affliction עָנִי 2.
 § 45.
 after, behind, אַחֲרֵי, אַחֲרִי; אַחֲרֵי
 after me &c. See § 49.
 afterwards, אַחֲרֵיכֶן, אַחֲרֵי.
 again, עוֹד; and she *again* bore
 וַתֵּלֶד &c. See § 39; (still).
 aged, v. and adj. זָקֵן; old age
 זָקְנִים.
 alas! אֲהֵהָ.
 all, כָּל 2. § 43.
 allow to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in
 Lex. *I alone* אֲנִי לְבַדִּי &c.
 also, גַּם; both...and also, גַּם...גַּם.
 altar, (sacrifice).
 among, amongst, (midst).
 and, וְ, § 15; both... and, וְ....וְ
 (also).
 angel, messenger, מַלְאָךְ 1.
 angry be, קָצַף; חָרָה, used im-
 pers.: he was angry לוֹ חָרָה.
 anger, אַף 2 (אֲנָף).
 anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.
 another, אַחֵר; one another...אִישׁ
 אֲחוֹי. See § 45.
 any, (all); not any, none, לֹא...כָּל.
 appear to, *Niph.* of *see*.
 appearance, מֵרָאָה, § 45.
 approach to, (draw near).
 arise to, קוּם, § 40.
 ark, תִּבְדָּה, (*e* firm).
 ark (of covenant), אֲרוֹן 1.
 arm, זְרוּעַ *f.* (generally); pl. *im*, *ôth*.
 army, תַּיִל § 41, (force).

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חֵץ 2. § 43.
 as, בָּאֲשֶׁר, כִּי.
 ascend to, (go up).
 ashamed be בּוֹשׁ § 40.
 ashes, דָּשֵׁן 2. *i*.
 aside turn to, סוּר, § 40.
 ask to, שָׁאַל, § 36.
 ass, he-ass הַמֹּזֵר; she-ass אֶתֹּן 1.
 assemble, קָהַל *Hiph.*; (gather).
 assembly, עֵדָה 1., מִקְרָא.
 atone to, כָּפַר *Pi.* (perf. in *e*);
 pass. *Pu.*; for עָל.
 avenge to, נָקַם, *Niph.* be avenged,
 avenge oneself.
 awake to, יָקַץ *perf.* unus.; *impf.*
 קוּץ; *perf.* הִקִּץ *Hiph.* of קוּץ.

B.

bad, רָע 1. § 43.
 bank, שִׁפְהָ 1. (lip).
 bark to, נָבַח.
 Baal, בָּעַל 2.
 be to, הָיָה, § 45.
 bear to, carry, נָשָׂא; (lift up).
 bear to, bring forth, יָלַד, § 39.
 be born, *Niph.*; beget, *Hiph.*;
 a boy יָלַד 2., girl יָלְדָה 2.;
 native land מוֹלָדָת, § 29. 2.
 bear a, דָּב 2. § 43.
 beast, חֵיהָ (cattle).
 beauty, יָפִי 2. § 45 (fair).
 bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).
 befall to, קָרָא; קָרָה.
 before, (face).
 beget to, (bear).
 begin to, חָלַל *Hiph.* (הִחַל); pass.
Hoph.; beginning תְּחִלָּה.
 beguile to, נָשָׂא *Hiph.*

behind, (after).
 behold, הִנֵּה, הֵן 2. § 43; *behold*
I (me) הִנֵּנִי; *behold we (us)* הִנֵּנוּ.
 See § 49. Very often followed
 by the *participle*.
 believe to, אָמַן *Hiph.*; לֵ of pers.
 belly גִּחְוֹן 1.; בֶּטֶן 2. *i.* (womb).
 beneath, instead of, תַּחַת 2.; plur.
 suff. תַּחְתִּי &c., rarely sing. ex-
 cept תַּחְתָּם.
 bereaved be, שָׂכַל *st.*
 beside, אֵצֶל, — *me* אֵצְלִי, § 35. 2.
 between, בֵּין 2., § 41; *between me*
and thee וּבֵינָךְ; *between me*
and you וּבֵינֵכֶם —.
 beware to, *Niph.* of keep.
 beyond, עֲבָר.
 bind to, saddle, הָבַשׁ; אָסַר.
 bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר *st.*, יָמַר § 42.
 bitter, מָר 1., § 43.
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36;
 blessed, בְּרוּךְ; blessing בְּרָכָה 1.
 blind, עוֹר 3.
 blood, דָּם 1.; *pl.* blood shed; with
 heavy suff. דָּמָם.
 blot out to, destroy, מָחָה; pass.
Niph.
 boil to, cook, בָּשַׁל *Pi.*
 bone, עֵצָם 2. *f.*; *pl.* *im* and *oth.*
 book, סֵפֶר 2.
 bosom, חֵיק 2., § 41.
 both, שְׁנַיִם (two); with Suff. *both*
of us, we both שְׁנֵינוּ &c.
 bottle, חֶמֶת 2.
 bow a, קָשַׁת 2. *f.*
 bow down to, פָּרַע; trans. *Hiph.*
 boy, (bear).

bread, לֶחֶם 2.
 broad be, רָחַב *st.*; broad רָחַב 1.;
 breadth רָחַב 2.
 break to, שָׁבַר; *pass. Niph.*;
 broken נִשְׁבַּר.
 break down to, פָּרַץ.
 break to (of day), עָלָה, day break
 עָלָה 2.

breath, נְשָׁמָה 1.
 brightness, נֹגַה 2.
 bring to, *Hiph.* of *come*.
 bring down to, *Hiph.* of *go*
down &c.
 bring out to, *Hiph.* of *go out*.
 bring up to, rear, נָדַל *Pi.*; (go up).
 brook, נָחַל 2.
 brother, אָח. See Table of Irreg.
 Nouns.

buck, he-goat, תָּיִשׁ 2., § 41.
 build to, בָּנָה, § 44.
 burn to, שָׂרַף; *pass. Niph.*; *with*
fire, בָּאֵשׁ.
 burnt offering עֹלָה.
 bury to, קָבַר; *pass. Niph.*; grave
 קָבַר 2. *i.*, קְבוּרָה *b.* place.
 but, כִּי; אִם, § 21 *Ex.*
 butler, מִשְׁקֵה § 45; butlership
 same (drink).
 buy to, acquire, קָנָה, (possess).
 buy corn to, שָׁבַר.
 by, (of cause), מִן, § 14.
 by (beside) עַל § 49.

C.

calamity, אֵיד 2., § 41.
 calf, עֵגֶל 2.; *f.* עֵגְלָה, § 35.
 call to, cry, קָרָא *dat.*; *he called him*
Adam קָרָא לוֹ אָדָם; *he called his*

name Adam קָרָא אֶת־שְׁמוֹ אָדָם;
he was called Adam נִקְרָא לוֹ אָדָם.
 captain, שָׂר (prince).
 to capture (a city), לָכַד.
 carcase (corpse).
 care take to, *Niph.* of *keep*.
 cast to, throw, שָׁלַךְ *Hiph.*; *pass.*
Hoph.
 cast lots to, (fall).
 cattle, בְּהֵמָה 1.; *cons. s.* בְּהֵי;
c. pl. בְּהֵי.
 cave, מְעָרָה 1., â (ô) firm.
 cease to, חָדַל, *st.*; *he ceased speak-*
ing חָדַל לְדַבֵּר.
 cedar, אֲרָז 2.
 chamber, חֲדָר 2 *m.*
 change to, חָלַף *Pi.*
 cheek, לָחִי 2., § 45.
 cherub, כְּרוּב.
 child, יֶלֶד 2.; עוֹלָל 1.; עוֹלָל 3.;
children of Israel בְּנֵי יִשְׂרָאֵל
 (son).
 choose to, בָּחַר; *acc.*, בָּ.
 city, עִיר 2. *f.*; *pl.* עָרִים.
 clean be to, טָהַר *st.*; clean טָהוֹר 1.
 cleave to, דָּבַק *st.*; to ב.
 clothe oneself to, put on, wear,
 לָבַשׁ *st.*, *acc.*; clothe (another)
 with—, *Hiph.*, two *accus.*
 cloud, עָנָן 1.
 cold, adj. קָר 1. § 43; noun קָר 2.
 colt, עֵיר 2. § 41.
 come to, come in, enter, go in,
 בּוֹא; bring *Hiph.*; *pass. Hoph.*;
 entrance מְבוֹא 1.
 comfort to, נָחַם *Pi.*; *pass Pu.*
 command to, צִוָּה *Pi.*; *pass. Pu.*;
 a command מִצְוָה 1.

commit to, entrust (oversee).
 compassion, to have, רַחַם *Pi.*,
 (pity).
 conceal to, (hide).
 conceive הָרָה; *impf.* יִהְיֶה; *vav*
 cons. וַיֵּהָרֵ. *Niph.*
 confide to, trust, בָּטַח; *in* ב.
 contend to, רִיב, § 40.
 continually, תָּמִיד.
 corn, דָּגָן 1.
 corpse, carcase, נִבְלָה 1.
 corrupt to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.
 counsel to, advise, יָעַץ, *impf.*
 יָעֵץ; deliberate *Niph.*, *Hithp.*;
 counsel עָצָה 1., § 39.
 count to, number, סָפַר; מָנָה, § 44.
 count to, impute, reckon, חָשַׁב.
 country the (field).
 court a, חֲצָר 1. *c.*, pl. *im* and *ôth*.
 covenant a, בְּרִית *f.*; to make a
 covenant—כָּרַת (cut); establish,
 fulfil a—, הִקְיָם (arise).
 cover to, כָּסָה *Pi.*; *pass.* *Pu.*; a
 covering מִכְסָּה, § 45.
 cow, פָּרָה (ox).
 create to, בָּרָא; *pass.* *Niph.*
 creep to, רָמַשׁ, *impf.* *in o*; creep-
 ing things, רָמַשׁ 2., *coll.*
 cross to, pass over, by, עָבַר;
Hiph., bring over, make go
 through &c.; a crossing, ford
 מַעְבָּר 1.
 cry to, (call).
 cry out to, צָעַק, וָעַק; a cry
 צִעָקָה 1.
 cultivate to, (serve).
 cunning, עָרוּם 1.

curse to, אָרַר *Pi.*
 curse a, ban, חָרַם 2.
 cut down to, cut, כָּרַת; *pass.* *Niph.*

D.

darkness, חָשֶׁךְ 2.
 dash in pieces, רָמַשׁ *Pi.*; *pass.* *Pu.*
 daughter, בַּת 2. *i.*; *my d.* בָּתִּי &c.
 plur. בָּנוֹת 1. Irreg. nouns.
 day, יוֹם 2., § 41; pl. יָמִים, יְמֵי.
 dawn, day break, שָׁחַר 2.
 death, מָוֶת § 41 (die).
 deceive to, (beguile).
 declare to, (tell); (hear); (count).
 deep be, עָמַק *st.*; deep adj. עָמֵק 1.
 Add. Note 5 First Decl.
 deliberate to, (counsel).
 delight in to, הִפִּין *st.*; *impf.*
 יִהְפִּין, *in pause* יִהְפִּין.
 delight, pleasure, הִפִּין 2., § 35;
 delighting in, adj. הִפִּין 1.
 deliver to, נָצַל *Hiph.*; *pass.* *Niph.*
 depart to, סוּר § 40.
 descend to, יָרַד § 39.
 desert, wilderness, pasture, מִדְבָּר 1.
 desire to, חָמַד; *impf.* יִחַמַּד (once
 יִחַמַּד) *pass.* *Niph.*; חָפֵץ *st.*
 desolation, חֲרָבָה 2.
 despise to, קָלַל; to be despised
 קָל (Qal).
 destroy to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.; שָׁמַד *Hiph.* *vass.* *Hoph.*;
 (blot out).
 die to, מוֹת; to kill, *Hiph.*, *Pôl.*;
pass. *Hoph.*; dead מוֹת *part.*;
 death מָוֶת 2., § 41.
 disease, sickness, חָלִי 2., § 45.
 displeased, וָעַר 1.

divide to, **בדל** *Hiph.*; pass. *Niph.*
do to, (make).

dog, **כָּלָב** 2.

door, **דֶּלֶת** 2 *f.*

dove, **יוֹנָה** *f. pl. im.*

draw near to, approach, **קָרַב**;
Hiph. bring near, offer, pre-
sent; **נָגַשׁ** *perf.* used in *Niph.*,

Hiph. bring near; near **קָרוֹב** 1.
dream to, **הָלַם**; *impf.* **יִהְיֶה**; a
dream **חֲלוֹם**, plur. *ôth*.

drink to, **שָׁתָה**; to give to drink,
water, **שָׁקָה** *Hiph.*; feast **מִשְׁתֶּה**,
§ 45; a butler, cupbearer, **מִשְׁקָה**,
§ 45; cupbearer's office. *same*.

drunk be, **שָׁכַר** *st.*; strong drink
שֹׁכַר 1.

drive out to, **גָּרַשׁ** *Pi.*, pass. *Niph.*

dry be, **יָבֵשׁ** *st.*, § 39; **הָרַב**; dry-
land **יַבְשָׁה** 1.

dumb, **אֵלִים** 3.

dust, **עָפָר** 1.

dwell to, **יָשַׁב** § 39; **שָׁבַן** *impf.*
in *o*; *Hiph.*, to place; tabernacle
מִשְׁכָּן, *pl. ôth (im)*.

E.

eagle, **נֶשֶׁר** 2. *i.*

ear, **אָזֶן** 2. *f., du.*; give ear, hearken,
הִאָּזִין *Hiph.*, denom.; (hear).

earth, land, **אֶרֶץ** 2 *f.*

earthquake, **רָעַשׁ** (shake).

east, **קֶדֶם**; on the east of —
מִקְדָּם ל.

eat to, **אָכַל**, § 35; give to eat,
Hiph.; meat, food, (**אָכַל** 2.),
אָכְלָה 2., **מֵאָכַל** 1.

edge, **פֶּה**, with the edge of the

sword **לִפֵּי חֶרֶב**. See Table of
Irreg. Nouns.

eggs, **בִּיציִים** 2., *pl. f.*, § 41.

Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyp-
tian **מִצְרִי**, fem. **מִצְרִיָּה**.

elder, **זָקֵן** 1., (aged); elder, comp.
= greater, (great).

embrace to, **חָבַק** *Pi.*

empty, **רִיקָם**.

end, **קֵץ** 2., § 43; latter end
אַחֲרֵית *f.*

end, be ended, **תָּם** *st.* § 42; *Hiph.*,
to finish, complete; perfect,
תָּם 1., **תָּמִים** 1.

enemy, **אֹיֵב** 3.; enmity **אִיבָה** 2.

enter to, **בָּוֵא**, **אָל**.

entrance, **מְבֹוא** 1.

escape to, **מָלַט** *Niph.*; rescue *Pi.*

establish to, *Hiph.* of **קוּם** arise.

eternity, (ever).

evening, **עָרַב** 2 *c.*

ever, eternity, **עוֹלָם**, **עַד**; for ever
לְעוֹלָם; eternal hills **ע' הָרֵי**;
never **לֹא . . . לֵעַד**.

every, **כָּל**, every day **כָּל-יּוֹם**, (all);
they went every man to his
house **הָלְכוּ אִישׁ לְבֵיתוֹ**.

evil, adj. **רָע** 1., § 43; evil, *n.*, **רָע**,
רָעָה 2., § 43; **אָוֶן** 2., § 41.

except, **כִּי אִם**.

extinguished be, **דָּעַךְ** *st.*

eye, **עֵין** 2. *f.* § 41. *du.*; *pl.* **עֵינֹת**;
fountains.

F.

face, faces, **פָּנִים** 1. *pl.*; before,
formerly **לִפְנֵים**; before me
לִפְנֵי
&c.; used both of time and place.

fair, beautiful, יָפֶה 1., § 45; beauty, fairness יָפִי 2.

fall to, נָפַל, *impf.* in *o*, § 33; let fall, drop, cast (lots), *Hiph.*

famine, (hungry).

far to be, רָחַק *st.*; far, adj. רָחוֹק 1.

fat בָּרִיא 1.

father, אָב irreg. See Table of Irreg. Nouns.

fear to, יָרָא *st.*, § 39, *impf.* יִירָא; *inf.* יִרְאֶה; *pass. Niph.*; terrible גּוֹרָא; fear יִרְאֶה 2., מוֹרָא 1., § 38; fear פָּחַד 2.

feast, (drink).

feast, to hold a (religious), חָגַג, § 42, a (religious) feast חַג 2., § 43.

feed to, רָעָה; shepherd רָעָה.

field, שָׂדֶה 1., § 45, pl. *ôth* (*îm*).

fierceness, (heat), חָרוֹן.

fight to, לָחֵם *Niph.*; *with, against* ב; *for* ל; battle, war מִלְחָמָה, מִלְחָמָה, § 29. 2.

fill to, (be full).

find to, מָצָא; *pass. Niph.*

fine, דָּק 1., § 43.

finish to, כָּלָה *Pi.*; *pass. Pu.* (be ended).

fire, אֵשׁ 2. *f.*, § 43.

firmament, expanse, רָקִיעַ 1.

first, former, רִאשׁוֹן; at first בְּרִאשׁוֹנָה.

fish, דָּג, דְּגָה 1., § 18. 3.

flame, לֶהָבֵה 1.

flee to, בָּרַח; נוֹם; to put to flight, הָנִים (*Hiph.*); a refuge מְנוּם 1., § 41.

flesh, בָּשָׂר 1.

fling to, (cast).

flock, צֹאן 2.; עֹדָר 2.

flood (of Noah), מַבּוּל.

foe, אֹיֵב (enemy).

food, אָכַלָה (eat).

fool, נָבָל 1.; אֲוִיל; folly אֲוִלָּת 2.

foot, רֶגֶל 2. *f.*

for, conj. כִּי.

force, forces, army, חֵיל 2., § 41; also, wealth, valour.

ford to, (to cross).

ford a, מַעְבָּר.

forget to, שָׁכַח; *pass. Niph.*

fork, מוֹלֵג 3.; pl. מוֹלְגוֹת.

form to, יָצַר, § 39; *impf.* יִיצַר.

forsake to, עָזַב (leave).

four, § 48; fourth, *ib.*

fowl, (bird).

friend, רֵעָה, § 45.

frog, צִפְרֹדֶעַ 3., § 30.

from, out of, prep. מִן, § 49.

fruit, to bear, be fruitful, פָּרָה; fruit פְּרִי 2., § 45.

full be, מָלָא *st.*; *of, acc.*; be filled *with, Niph., acc.*; to fill (a thing with) *Pi., two acc.*, § 38; full, fulness, מָלָא; full, adj. מָלֵא.

G.

gain to (property), רָבַשׁ; gain, property רָכוּשׁ.

garden, גֶּן 2., § 43.

garment, בִּגְדָה 2. *i.* See note p. 17; שְׂמֵלָה 2.

gate, שַׁעַר 2.

gather to, אָסַף, § 34; assemble,

gather themselves, and pass.

Niph.; קבץ *Pi.*

gazelle, (beauty), צִי, § 45.

generation, דֹּר, § 41, pl. *im*,
oth.

genealogies, history, תולדות pl. *f.*
(bear).

Gentiles, גוֹיִם nation.

girl, (bear), (lad).

give to, נתן, § 33; *dat.*; gift
מתן 1.

glad be, (joyful).

glorify to, כָּבֵד *Pi.* (be heavy);

glory כָּבוֹד 1.

go to, הֵלֵךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring
down; pass. *Hoph.*

go in, בוא, § 40; bring in, *Hiph.*,
pass. *Hoph.*; followed by ב,
אל, acc.

go out, יָצָא, § 38, 39; bring out,
Hiph.; pass. *Hoph.*; of מֵן, out-
going, exit מוֹצֵא 1., § 38.

go up, עָלָה; bring up, *Hiph.*; an
ascent מַעְלָה, § 45.

let go to, שָׁלַח *Pi.*

God, אֱלֹהִים pl. (sing. in poetry
אֱלֹהֶה); with insep. prepp. לֹא
&c., but מֵאָה.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב
perf.; *impf.* יֵטֵב; do good to,
do right, *Hiph.*; well, very
הֵיטִיב inf. abs. § 39.

good, adj. טוֹב; good, goodness,
the best טוֹב 2., מֵיטֵב 1.

govern to, rule, *over*, מָשַׁל, ב;
(king).

grass, דָּשָׁא 2.; עֹשֶׁב 2.; to sprout
grass (young) הִדְשִׁיא *Hiph.*
denom.

grave, (bury).

great be, grow, גָּדַל *st.*; bring up
(a child) *Pi.*; magnify, *Hiph.*
(*Pi.*); — oneself, *Hithp.*; great
גָּדוֹל 1.; greatness גְּדֻלָּה 2.; great
רַב 1., § 43, pl. many.

greyhairs, שֵׁיבָה.

groan to, אָנַח *Niph.* § 34.

ground, אֲדָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשַׁם *st.*; suffer, be
punished (as guilty) *Niph.*,
guilty, *part.*; guilt אָשָׁם 1.,
עוֹן 1.

H.

Hades (She'ol).

half, חֲצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your* —
יָדְכֶם.

hang up to, יָקַע *Hiph.*, הוֹקִיעַ.

happen to, to, (befall).

hard be, קָשָׁה; harden, *Hiph.*;
hard, severe קָשָׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred
שִׂנְאָה 2.

head, ראש, § 41. pl. ראשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make
be heard, declare, *Hiph.*; (ear);
rumour, report שָׁמַע 2.

heart, לֵב 1., לֵב 2., § 43 (pl.
oth in both).

heaven, heavens, שָׁמַיִם 1. pl.
 heavy be, כָּבֵד *st.*; make heavy,
 harden; (honour, glorify) *Pi.*;
 heavy, כָּבֵד 1.
 Hebrew, עֲבָרִי, fem. יָה. — &c.
 heifer, עֲגֹלָה 2.
 help to, עֲזָר; help עֲזָר 2., § 35.
 hero, mighty man, גִּבּוֹר.
 hide to, סָתַר *pass.*, reflex. *Niph.*;
act. Hiph.; חָבֵא *pass.*, reflex.
Niph., *Hithp.*; *act. Hiph.*
 high be, רוּם; lift up, *Hiph.*; high,
 lofty רָם 1. *part.*
 hill, mountain, הָר 2., § 43.
 history, (genealogies).
 hither, here, adv. הֵלָּאָם.
 ho! הוּי.
 holy be, קָדַשׁ *st.*; sanctify *Pi.*; —
 oneself *Hithp.*; holy, saint
 קָדוֹשׁ 1.; holiness קָדַשׁ 2.; holy
 place, sanctuary קֹדֶשׁ, מִקְדָּשׁ 1.
 honey, דְּבַשׁ.
 horn, קֶרֶן 2. *f.*
 horse, סוּם 2.; mare, cavalry, *f.*
 host, army, time of service צָבָא
 1. pl. *ôth*.
 hot be, חָם *st.*; hot חָם 1., § 43;
 heat חָם 2.
 house, בַּיִת 2., § 41.; home בֵּיתָה;
 pl. בָּתִּים.
 how! מָה; אֵיךְ.
 howl to, יָלַל *Hiph.*, § 39.
 hungry be, רָעַב *st.*; hungry, רָעַב;
 hunger, famine רָעַב 1.
 hunt to, צוּד; venison צִיד.
 husband, (man).

I.

if, אִם.
 ill, (evil).
 image, צֶלֶם 2.
 imagination, יָצַר 2. (form).
 impute to, reckon, חָשַׁב.
 in, prep. ב, § 14; into, אֶל ב.
 increase to, רָבָה.
 inhabit to, יָשַׁב § 39; inhabitant,
 יֹשֵׁב.
 inherit to, יָרַשׁ § 39, dispossess
Hiph.; נָחַל, give to inherit,
Hiph.
 iniquity, אָוֶן 2., § 41; (evil, guilt).
 innocent, נָקִי 1., נִקְיָא.
 inside, midst, heart, קֶרֶב 2. *i.*;
within the city בֶּקֶר הָעִיר; — *me*
 בְּקֶרְבִּי (midst).
 instead of, תַּחַת (beneath).
 Israel יִשְׂרָאֵל.

J.

Jehovah, יְהוָה; perhaps יְהוֹה;
 usually read אֲדֹנָי.
 Jerusalem, יְרוּשָׁלַם.
 journey to, נָסַע; journey מָסַע 1.
 joyful be, rejoice &c., שִׂמְחָה *st.*;
 glad, joyful, *part.*; gladness,
 joy שִׂמְחָה 2., also, גִּיל verb
 and noun, § 40—41.
 Judah, יְהוּדָה.
 judge to, שָׁפַט; to litigate, im-
 plead one another *Niph.*; a
 judge, *part.*; judgment מִשְׁפָּט 1.
 just be, righteous &c. צָדִק *st.*;
 justify *Hiph.*; — oneself, *Hithp.*;
 just, righteous צָדִיק; righte-
 ousness צָדִק 2. *i.*, צִדְקָה 1.

K.

keep to, watch, שָׁמַר; keep one-self, take care, beware, *Niph.*; watchman, *part.*; watch מִשְׁמָר 1.; watch, charge, מִשְׁמָרָה, מָרָה— § 29.

key, מַכְתֵּחַ 3 (open).

kid, גָּדִי, § 45.

kill to, הָרַג; *Hiph.* of *die* (הָמִית).

kindle to, *Hiph.* of יָצַת; נָקַד, § 39.

king be, rule מָלַךְ, *over* על ב, ב; make one king *Hiph.*; *pass. Hoph.*; a king מָלִיךְ 2.; queen מַלְכָּה 2.; kingdom מַמְלָכָה &c., § 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*); *dat.*; a kiss נִשְׁקָה.

kneel to, כָּרַךְ *st.*; to make (a beast) kneel, *Hiph.* The other parts in sense of “bless”; (bless); knee כָּרַךְ 2. *i.*, *f. du.*

know to, יָדַע, § 39; *impf.* יָדַע, *imp.* יָדַע, *inf. cons.* יָדַעַת; *pass. Niph.*; inform, make known, *Hiph.*; *pass. Hoph.*; knowledge, יָדַעַת 2.

L.

lad, נָעַר 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, נִבְרָת 2. *i.* See § 29. 2.

lance, רֵמַח 2.

land, (earth).

last, אַחֲרָיוֹן, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עֵלֶה 1., § 45.

lean to, rest, press, act. סָמַךְ; one-self, *Niph.*; שָׁעַן *Niph.*; upon על.

learn to, לָמַד *st.*; make learn, teach, *Pi.*, *two acc.*

leave to, abandon, עָזַב; *pass. Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to leave over, let remain, *Hiph.*; *pass. Niph.*

left (hand), שְׂמָאוֹל.

length, (long).

leopard, נִמְר 1.

lest, conj. פֶּן, joined with *impf.*

lick to, לָקַק.

lie down to, lie, שָׁכַב *st.*; a bed מִשְׁכָּב 1.; to lie down (of beasts) רָבִיץ *st.*; a stall, resting place מְרִבֵּץ 3., § 30.

lie to (speak falsely), כָּזַב *Pi.*; a lie כְּזָב 1.

life, (live).

lift up to, bear, נָשָׂא (high).

light be, shine, אָוַר, *perf.* in *o*; give light, *Hiph.*, § 40; light מְאֹר 2.; luminary, light מְאֹר 1., pl. *ôth* (*îm*).

light be, swift, קָל *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift קָל 1., § 43.

like, prep. כִּי. § 14.

lion, אַרְי 2., § 45; young lion כִּפְיִר.

lip, edge, shore, שְׂפָה 1. *du.*

listen to (hear), אָל, כִּי.

little be, קָטַן *st.*, § 22; little קָטַן 1., קָטָן 1. — the first form is not inflected (*once* in cons.),

- the second is inflected קטנה &c. See Add. Notes.
- little a, some, a few מעט; *a little water, food &c.* מ' מים, אכל; *a few people* מ' מתי &c.
- live to, חייה, § 45; living חי (from root *doub.* 'Ay.); life חי chiefly pl. חיים; living creature, beast חיה.
- lofty be גבה *st.*; lofty, high גבה 1; loftiness, height גבה 2.
- long be, ארך *st.*; to prolong *Hiph.*; long *part.* only in cons. ארך (see Add. Notes to first decl.), ארך 1. infl. ארפה (see Add. Notes); length ארך 2.
- look to, נבט *Hiph.*
- lord, אדון 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יהוה.
- lot, גורל 1., pl. *ôth*.
- loud, גדול (great).
- love to, אהב *st.*, § 34; love אהבה *inf. cons.*
- low be, שפל *st.*; low שפל; to bring low *Hiph.* of שפל or כרע.
- M.**
- maid, שפחה 2.; אמה 1., pl. irreg. אמהות, see Table of Irreg. Nouns.
- magnify to, (be great).
- make to, do, עשה, pass. *Niph.*; *to make one thing into another, two accus.*; work, deed מעשה, § 45; פועל *poet.*; a work פועל 2.
- male, זכר 1.
- man, husband, איש; man, man-kind אדם.
- manner, דרך 2., משפט 1.
- mantle, מעיל; אדירת, § 29. 2.
- many be, increase, רבה; increase to, act. *Hiph.*; many רב 1., § 43.
- mare, (horse).
- matter, (word).
- measure to, מדה, § 42.
- meat, (eat).
- meet to, קרא; infin. cons. קראה, *to meet him* לקראתו &c.
- melt to, מוג, and *Niph.*
- memory, זכר 2.
- mention to, *Hiph.* of remember.
- merciful to be, רחם *Pi., acc.* חנן; mercy, loving kindness חסד.
- messenger, (angel).
- midst, תוך 2., § 41; *within the house*—בתוך; (inside).
- mighty man, (hero).
- minister to, שרת *Pi.* (serve).
- mischievous, אסון.
- missile (send).
- mistress, (lady).
- month, חדש 2., (new).
- moon, ירח.
- more, (still), עוד.
- morning, בקר 2.
- morsel, fragment, פת 2. *i. f.* § 43.
- mother, אם 2., § 43.
- mountain, (hill).
- mourn to, ספד; אבל *st.*; mourning מספד 3.
- mouth, edge, פה. Table of Irreg. Nouns.
- much, רב 1., § 43; (many).

N.

naked, עירם pl. עירמים, Add.

Notes; nakedness, ערוה 2.

name, שם 3.; pl. שמות.

narrate to, ספר *Pi*.

nation גוי (people).

native land, מולדת 2. (bear).

near, קרוב 1., (draw near).

neck, צנאר 1. *sing* and *pl*.

new, חדש 1.

night, ליל 2., § 41, usually לילה 2.

no, not, לא direct; אל subjective;

no, none אין 2.

not to, לבלתי *inf*.

north, צפון 1.

now, עתה.

number to, מנה; (count).

nurse, מינקת 2. *i*. § 29.

O.

oath, שבועה (swear).

offer to, *Hiph.* of קרב *draw near*.

offering, קרבן; meat—(i. e. blood-

less) מנחה; drink—נסך 2 *i*;

burnt—עלה.

ointment, שמן 2.

old, (elder, aged).

olive, זית 2., § 41.

on, upon, ב, על. §§ 14. 49.

one, § 48; one—another, § 45

(friend), (brother).

only, רק, אך.

open to, פתח; *pass. Niph.*; door

פתח 2. *i*.; key מפתח 3.; to

open (of eyes) פקח; *pass. Niph.*

oppress to, לחץ, ענה *Pi*.

or, או, ואם, ואם in interrogative

or indirectly interr. sentences,

—shall we go or shall we for-
bear? האם נחלך—(ואם);
or no, or not לא אם.

other, אחר, pl. אחרים.

out, out of, מן.

out at, in at, בעד (properly “in-
terval” “distance”).

outside, חוץ; to the outside החוצה;
on, at, the outside of the house
מחוץ לבית.

over, upon, על.

overflow to, overwhelm, שטף.

oversee to, visit, פקד; commit,
entrust, *Hiph.*; an overseer
פקיד 1.

ox, פר 2., § 43; cow, *fem.*; שור
§ 41.

P.

pain, חלי 2., § 45; מכאב.

palace, היכל 1. pl. *im* (*ôth*).

palm, (hand), פה 2., § 43.

pass by, עבר (cross).

passover, פסח 2.

pasture, מדבר (desert).

path, נתיב 1.

pay to, שלם *Pi*.

people, עם 2., § 43.

perfect, תם 1., § 43; תמים 1. (be
ended).

perish to, אבר, § 35; destroy,
Pi, *Hiph*.

permit to, נתן *acc*.

pit, prison, בור 2., § 41, pl. *ôth*.

pity to, חנן, § 42.

place to, שית, שים; (set), (dwell),
(rest).

place a, מקום 1., pl. *ôth*; (arise).

plague, נָגַע 2.; מַכָּה.
 plain, שְׂפֵלָה.
 plant to, נָטַע; a plant נֹטֵעַ 2 i.
 play to, sing &c., זָמַר *Pi*.
 plead with to, עָם, בָּ, רִיב, § 40.
 plough to, חָרַשׁ.
 plunder to, בָּזַז, (spoil); (take).
 poor, אֲבִיּוֹן, לֵל 1., § 43.
 possess to, יָרַשׁ, קָנָה; possessor
 קָנָה; possession מִקְנָה, § 45.
 pot, סִיר, pl. *ôth*.
 pour out, שָׁפַךְ (spill).
 powerful, עָצוּם 1.
 prayer, תְּפִלָּה.
 precept, פְּקוּד, (oversee).
 prey, מִלְקוֹחַ (take).
 presence, in of, לִפְנֵי (face).
 priest, כֹּהֵן 3.
 prince, שָׂר, 2., § 43.
 prolong to, *Hiph.* of אָרַךְ *be long*.
 promise to, אָמַר: *infin*.
 prophesy to, נָבֵא *Niph.*, (*Hithp.*);
concerning, ל, עַל; prophet
 נְבִיא 1.
 prove to (try), צָרַח. צָרַח.
 proverb, מִשְׁל, 1.
 punished be, *Qal*, *Niph.* of אָשַׁם
be guilty.
 pursue to, רָדַף.
 put on, wear, לָבַשׁ *acc.*; to clothe,
 dress with, *Hiph.*, *two acc.*, § 38.
 put out to, (the hand), שָׁלַח.
 put to, place, set, נָתַן.

Q.

queen מַלְכָּה 2.
 quiet, שָׁאֵן.
 quiet become, שָׁתַק, *impf. o.*

R.

rain to, מָטַר *Hiph.*; rain מָטַר 1.
 ram, אֵיל 2.
 ransom, כָּפַר 2., (atone).
 read to, קָרָא.
 rebel, revolt to, פָּשַׁע; *against* ב.
 receive to, לָקַח, § 33.
 redeem to, גָּאֵל, פָּדָה; redemption
 גְּאֻלָּה; redeemer גֹּאֵל.
 refrain to, רָחַק *st.* (far).
 refresh to, סָעַד.
 refuge, (flee), (trust).
 regard to, שָׁעָה, אָל, (look).
 reign to, (king).
 rejoice to, (joyful be).
 remember to, זָכַר; *pass. Niph.*;
 call to remembrance, mention,
Hiph.; memory זִכְר 2.
 remove to, סוּר *intrans.*; *Hiph.*
trans.
 rend to, קָרַע.
 repent to, נָחַם *Niph.* נָחַם.
 report, שָׁמוּעָה (hear).
 rescue to, (escape); (deliver).
 rest to, שָׁכַת; make cease, *Hiph.*;
 נָוַח; give rest, *Hiph.* הִנִּיחַ *dat.*;
 place, set, *Hiph.* הִנִּיחַ; resting-
 place, מְנוּחָה, מְנוּחַ, § 41;
 sabbath שַׁבָּת 1.
 restore to, (return).
 return to, שׁוּב; restore *Hiph.*,
Pôl.; return תְּשׁוּבָה.
 reveal to, גָּלָה.
 review to, פָּקַד, (oversee).
 rib, side, צָלַע *f.* 1.; pl. *ôth* (*im*).
 riches, תִּיל 2 (force); rich עָשִׂיר.
 ride to, רָכַב *st.*; to make ride,

set on a horse &c., *Hiph.*;
 chariot רָכַב 2. *i.*, מִרְכָּבָה.
 riddle, חִידָה.
 righteous be, (just).
 rise to, קוּם.
 rise early to, *Hiph.* שָׁכַם.
 rise to (of star &c.), וָרָח; rising,
 shining וָרָח 2.
 river, נָהָר 1. pl. *ôth* and *îm*;
 יָאֵר (mainly of Nile and its
 branches).
 roll to, גָּלַל *Qal*, *Hiph.*; pass.
Niph.
 rule over to, (govern).
 rumour, (report).
 run to, רוּץ; make run, bring
 hastily, *Hiph.*; runner, post,
 רֶץ 1.

S.

sabbath, (rest).
 sacrifice to, זָבַח; sacrifice זָבַח
 2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth*
 (offer, offering).
 saddle to, (bind).
 saint, (holy).
 sake of, for, "בַּעֲבוּר פֶּ", — *of me*
 גָּלַל, עָבַר; see בְּגִלְלִי; *in Lex.*
 salt, מָלַח 2.
 salvation, (save).
 sanctify to, (holy).
 sanctuary, (holy).
 sand, חוּל 2., § 41.
 satisfied be, שָׂבַע *st.*, *with*, *acc.*;
 to satisfy with, *Hiph.*, *two acc.*,
 § 38; satisfied, שָׂבַע 1.; fulness
 שָׂבַע 2, שָׂבַע 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.
Niph.; salvation, safety יָשַׁע
 2.; יְשׁוּעָה.
 say to, promise, אָמַר, § 35.
 scattered be, פוּץ (*impf.*); to
 scatter, *Hiph.*; pass. *Niph.*
 sceptre, tribe, rod, שֵׁבֶט 2.
 scribe, סֹפֵר 3. (count).
 sea, יָם 2., § 43, *cons.* יָם, יַם, and
 יַם (only in יַם-סוּפִי).
 see to, רָאָה, § 44—45; pass.
Niph.; shew, let see, *Hiph.*, *two*
acc.; seer, רֹאֶה; sight, aspect,
 face מֵרָאָה.
 seed, זָרַע 2., (sow).
 seek to, enquire at, דָּרַשׁ; pass.
Niph.
 seek to, בָּקַשׁ *Pi.*
 sell to, מָכַר; pass. *Niph.*
 send to, שָׁלַח; send away, loose,
Pi.; a missile שָׁלַח 2. *i.*
 serpent, נָחַשׁ 1.
 serve to, till, עָבַד; pass. *Niph.*;
 enslave, *Hiph.*; servant עֶבֶד 2.;
 service עֲבָדָה; to serve = min-
 ister (mainly in sacred things)
 שָׁרַת *Pi.*
 set to, נָתַן, שָׁם, שָׁיַת; *Hiph.*,
Pôl.; pass. *Niph.*, (place).
 seven, seventh, § 48.
 shadow, צֵל 2., § 43.
 shake to, רָעַשׁ; trans. *Hiph.*; an
 earthquake רָעַשׁ 2.
 shave to, גָּלַח *Pi.*; *Hithp.*
 shed to, (spill).
 Sheol, hades, שְׁאוֹל.
 shepherd, herdsman, רָעָה (feed).
 shine to, אָזַר.

shore, (lip).

short, קָצֵר 1.

shoulder, שֵׁכָם 2. *i*.

shut to, סָגַר, pass. *Niph*.

sick be to, חָלָה; sickness חָלִי.

side, end, יָרְכָה (? יִרְכָה), *du*.

(once *sing.*); in *cons.* kaph has *Dag*.

silent be, דָּם *st.* (*impf.* also in *o*).

silver, כֶּסֶף 2.

simple one a, פָּתִי 2., § 45.

sin to, חָטָא; sin חָטָא 2., § 45.

sinner (*sing.*) חָטֵא *part.*, חָטֵא
(used in *plur.*).

sing to, שָׁיר; a song שִׁיר and
fem.

sister, אָחוֹת 1. Irreg. nouns.

sit to, dwell, יָשַׁב, § 39; make
to sit, place, *Hiph.*; pass.

Hoph.; a seat מוֹשֵׁב 1.

slay to, הָרַג (die).

slaughter to, שָׁחַט.

sleep to, יָשַׁן *st.*; sleep, slumber

נוֹם; sleep heavily רָדַם *Niph.*;

sleep שָׁנָה 1., תְּנוּמָה; heavy

(ecstatic) sleep תְּרִדְמָה, *e firm.*

smell to, רִיחַ *Hiph.*; smell רִיחַ 2.

smite to, נָגַף; pass. *Niph.*; נָכָה

Hiph. חָפָה, pass. *Hoph.*; נָגַע;

stroke, defeat מָגַפָה, מָכָה,

נָגַע 2. *i*. (The word מָכָה is

of general use, the other

two very commonly of divine

plagues.)

smoke עָשַׁן 1.

snare, פָּח 2., § 43.

sole (of foot), palm, כַּף 2 *f.*

§ 43.

some, (a little); מֶן partitive.

son, בֶּן 3. Irreg. nouns.

sore, רָע (bad).

sorrow, heaviness, יָגוֹן 1.

soul, נַפֶּשׁ 2. *f*.

south, נֹגֵב 2.

sow to, זָרַע; bear seed, *Hiph.*;
seed זָרַע 2.

speak to, דָּבַר *Pi.* (perf. in *e*); a
word, thing דְּבַר 1.; *everything*
כָּל דְּבַר, *nothing* כָּל ד'—
לֹא, or ד'—לֹא.

spill to, שָׁפַךְ; pass. *Niph.*

spirit, wind, רוּחַ *f*. 2.

spoil to, plunder, שָׁלַל; spoil
שָׁלַל 1.

spread to, spread out (hands),

פָּרַשׁ; יָצַע *Hiph.*, § 39. 3.

sprout to, צָמַח; make to sprout,

Hiph.; sprout, branch צָמַח 2.

i.; (grass).

staff, מַקֵּל 3., pl. *ôth*.

stall, lair, מַרְבֵּץ 3., (lie down).

stand to, אָמַד; set up, *Hiph.*;

קוּם.

steal to, גָּנַב *Qal* and *Pi.*; pass.

Pu., *Niph.*; thief, גָּנַב, *â*.

star, כּוֹכֵב 1.

still, yet, more, עוֹד; *suff.* as אֵין,

עוֹד חַי see § 49; *still alive* חַי

(again).

statute (command); חֹק 2., § 43,

fem. חֻקָּה; (precept).

stone, אֶבֶן 2.

stranger, sojourner, גֵּר 1., § 41;

strange, foreign נֹכְרִי (*nokhrî*).

street, חוּץ 2.; pl. *ôth*; שׁוּק 2.;

רחֹב, *f*. pl. *ôth*.

strength, (strong).

stretch to, נָטָה, also *Hiph.*; (put out); a bed מִטָּה.

strip to, פָּשַׁט *Hiph.*

strong be, חָזַק *st.*; אָמַץ *st.*; strengthen *Pi.*; עָצַם *st.*; strong חָזַק, עָז, עָצוּם; strength, חָזַק and *fem.*; עוֹ 2., § 43; כֹּחַ 2., § 43.

strive to, plead, רִיב, § 40, strife, plea רִיב 2., מְרִיבָה.

suck to, יָנַק § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.

suffer to, punishment, (be guilty): to suffer pain כָּאַב *st.* (pain).

sun, שָׁמֶשׁ 2.

swarm to, שָׁרַץ; *with acc.*; a swarm שָׁרִץ 2.

swear to, שָׁבַע *Niph.*; oath שְׁבוּעָה.

sweat, זָעָה *ē firm.*

sweet be, מָתַק *st.*; sweet מִתּוֹק 1., *inflect.* מְתוֹקָה.

sword, חֶרֶב 2., *f.*

sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (*dwel*).

take to, לָקַח; *pass. Niph.*, *Pu.*, § 33; prey, plunder מִלְקוֹחַ; take (capture in war &c.) לָכַד; *pass. Niph.*

tall, גָּבַהַּ (*great*). *Cons.* גְּבִיָּה.

tambourine, תָּהַ 2., § 43.

taste to, טָעַם; taste, sense טָעַם 2.

teach to, (learn), יָרָה *Hiph.*, הִזְרָה; law, instruction תוֹרָה.

tell to, נָגַד *Hiph.*; *pass. Hoph.*; (count), (say), (speak).

temple, הֵיכָל (*palace*).

tent, אֹהֶל 2; *pl.* אֹהֳלִים.

terrible, נוֹרָא (*fear*).

testify to, עִיד *Hiph.*; witness עֵד.

that, conj. כִּי; in order that לְמַעַן with *infin. cons.*, or *imperf.*; that is very often expressed by *vav consecut.*

then, of time, אָז; then of transition in thought, ו simple and *consecut.*

thence, (there).

there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).

there is (was), יָשׁ; — *water* יֵשׁ מַיִם; *I have* יֵשׁ לִי &c.; there is (was) not, אֵין, there is no water — אֵין; *suff.*, see § 49.

therefore, עַל־כֵּן.

thief (steal).

thigh, יָרֵךְ 1.; *cons.* יֵרֶךְ. See Add. Notes to first declens.

thing, (speak).

thither, (there).

thorn, קִיץ 2.

thought, מַחְשָׁבָה, § 29. 2 (count), *cons. pl.* מַחֲ.

thresh, דָּוַשׁ; threshing-floor גֶּרֶן 2., *pl.* *ôth.*

threshold, סף 2. *i.*, § 43 Rem.

throne, seat, כִּסֵּא 3., *pl.* *ôth.*

thus, כֵּה.

tidings, to bring, preach בִּשַׁר *Pi.*

till, cultivate, (serve).

till, until, prep. עד; conj. עד

אֲשֶׁר with *perf.* or *impf.* according to sense. *Suff.* § 49.

time, עַת 2., § 43; time (*fois, mal*) פַּעַם 2. gen. *fem.*, plur.

יָם, (prop. *step.*); twice פַּעַמַּיִם, three times שְׁלֹשׁ פַּעַמַּיִם.

tingle to, צַל, § 42.

together, יַחַד, יחדו.

to-morrow, מָחָר.

tongue, לָשׁוֹן 1. gen. *fem.*, pl. *ôth.*

touch to, נָגַע; ב.

tower, מִגְדָּל 1. pl. *im* and *ôth.*

transgress, פָּשַׁע; against, ב; transgression פְּשָׁע 2. *i.*

tread to, רָמַס.

tree, עֵץ 1.; wood, *pl.* and עֵצָה.

tremble to, רָגַז *st.*

tribe, (sceptre).

trust to, to flee for refuge to, חָסָה, ב; a place of refuge מַחֲסָה; (confide), (flee).

to try (as silver), צָרַף; בָּחַן; to try, prove, tempt נִסָּה *Pi.*

turn to, overturn, turn into, הִפְךָ; pass. *Niph.*; (return).

turn aside to, סוּר.

twins, תְּאֵמִים.

two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שְׁנִית

U.

under, (beneath).

until, עַד, עָדִי &c.; (till). § 49.

unto, אֶל, אֵלִי &c., § 49.

upright, יָשָׁר 1.

upon, עַל; *suff.* § 49.

upwards, מַעְלָה, see עֲלֵה in *Lex.*

V.

valley, בִּקְעָה 2., גֵּחַל 2., גֵּיא 2.

valour, חֵיל 2 (force), § 41.

vain, empty, רִיק, רִיק; vanity שְׁוֵא, רִיק.

vengeance, נִקְמָה 1. (avenge).

venison, צִיד 2., § 41.

very, מְאֹד (prop. a noun).

vine, גֶּפֶן 2.

vineyard, כֶּרֶם 2.; vinedresser בָּרֵם 3.

violence, wrong, חָמָס 1.

virgin, בְּתוּלָה.

vision, מֵרָאָה (see).

visit to, (review), (oversee).

voice, קוֹל 2.

vow to, נָדָר; a vow נֶדֶר 2.

W.

walk to, *Hithp.* of go.

wall, חוֹמָה.

wander to, wave, tremble, נוּע; a wanderer, נָע *part.*

war, (fight).

wash to, רָחַץ; — clothes כָּבַס *Pi.* (*perf.* in *e*).

waste away to, מָק *Niph.*

waste to, lay waste, שָׁמַם *Hiph.*
 watch to, (keep).
 water, waters, מַיִם pl.
 water to, הִשְׁקָה (drink).
 way, manner, דֶּרֶךְ 2. *c.*
 weak, דָּל 1., § 43.
 wealth, חֵיל 2 (force).
 wean to, גָּמַל; pass. *Niph.*
 weapon, בָּלִי, *pl.* בָּלִים, *c.* בָּלִי.
 wear to, (put on).
 weary be, יָעַף *st.* § 39; weary,
 יָעַף 1.
 weep to, בָּכָה, § 44—45.
 weigh to, שָׁקַל, pass. *Niph.*
 well, בָּאָר 2. *f.*
 west, יָם, § 43.
 whelp, גּוֹר (lion).
 when, בְּ, כִּי with inf. cons.; בְּאֲשֶׁר,
 כִּי with Finite forms.
 when? how long? מָתַי? עַד מָ?
 where, whither &c., (who).
 whether?, הֲ, § 49; אִם (or).
 who, which, אֲשֶׁר, § 13. When
 אֲשֶׁר is not used in the sense
 of *he who, that which* (i. e.
 is not a substantive), its
 use appears to be that of
 a mere particle indicating
 relation, as it is both un-
 inflected and ungoverned.
 Hence relative sentences are
 made as if they were direct,
 except that this word stands
 at the head of them:—
 The man *who*
 is with me הָאִישׁ א' הוּא אִתִּי
 the man *whom*
 I struck הִכִּיתִי אֹתוֹ „ „

the man *whose*
 horse — הָאִישׁ א' סוּסוֹ
 the place *where* —
 הַמָּקוֹם א' שָׁם
 The pronoun or particle in
 the sentence may very readily
 be omitted if no ambiguity
 would arise; the Rel. is also
 often omitted, particularly if
 the rel. clause be an adjecti-
 vial description of an *in-*
definite subject, but also other-
 wise; and sometimes both may
 be omitted.
 who? interrog. § 13.
 whole, (all).
 why? wherefore? לָמָּה?
 wicked, רָשָׁע 1.; wickedness
 רָשָׁעָה 2.
 wife, (woman).
 wilderness, (desert).
 willing to be, אָבָה, § 35.
 wind, (spirit).
 wine, יַיִן 2., § 41.
 wing, border, extremity, כַּנָּף 1.
f. du. (pl. *ôth*).
 wise be, חָכַם *st.*, impf. יִחְכַּם;
 wise חָכַם 1.; wisdom חִכְמָה 2.
 wish to, חָפֵץ *st.*
 with, prep. עִם 2.; אֵת 2., § 43.
 See *suff.* § 49; with *of in-*
strument ב.
 withdraw to, (be far).
 within, (inside), (midst).
 witness עֵד 1., § 41, (testify).
 wolf, זֶאֵב 2., *e firm.*
 woman, אִשָּׁה. Table of Irreg.
 Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אִבַּק *Niph.*

write to, כָּתַב; pass. *Niph.*;
(count).

Y.

year, שָׁנָה 1., pl. *îm* (*ôth* poet.);

a yearling שָׁנִי; 20 years

old = son of 20 years.

yoke, עֹל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נְעוּרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אָב *a father*; Cons., אָבִי. See Table of Irreg. Nouns.

אָבד *to perish*, (א"פ § 35).—Impf.

יאָבד—Hiph. הָאָבִיד *to destroy*.

אָבָה *to be willing* (א"פ § 35).—

Impf. יאָבָה.

אָבִיוֹן *m. poor*.

אָבֶן 2 *f., a stone*.

אָבָק Qal unus.—Niph. נִאָבַק *to wrestle*, Ex. 37.

אָדָם 1 *m., man*.

אָדָמָה 1 *f., the ground*.

אָדוֹן 1 *m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40.

With prefix לְאֹדֶנִי &c.

אָדָרֶת 2 *f., a mantle*, § 29. 2.

אָהַב *to love* (Pe. Gutt.).—Impf.

יֵאָהֵב (and other forms).

אָהֶל 2 *m., a tent*, Pl. irreg. אֹהֳלִים and seldomer אֶהֱלִים.

אָוֶן 2 *m., vanity, wickedness*, § 41.

אָזַר *to be light, shine*, (ע"ו) Perf.

אָזַר. Hiph. הָאָזַר *to give light*.

§ 40

אָזַר 2 *m., light*. § 41.

מָאֹזַר 1 *m., a light, luminary*; Pl. *îm* and *ôth*.

אָזַי *adv. then*.

אָזֶן 2 *f., the ear*.

אָח *m., a brother*. See Table of Irr. Nouns.

אָחֵד *m., אָחַת f., one* § 48.

אָחֵר *adv. afterward*; prep. *after, behind*; oftener אַחֲרִי.—אַחֲרַי *after me* &c.

אָחֵר *adj., another*; pl. אַחֲרִים.

אֲחֵרִית *f., end, latter end*.

אֹיֵב 3 *m., an enemy*, § 30.

אֵיד 2 *m., calamity*, § 41.

אֵיךְ *adv. how? how!*

אֵין 2 (*nothing*), *there is not*; cons.

אֵין. Suff. § 49.

אִישׁ *m., a man*. Table of Irreg. Nouns.

אִשָּׁה *f., a woman*. See Irreg. Nouns.

אָכַל *to eat* (א"פ § 35).—Hiph.

הָאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אָכְלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

אל adv. *no, not*, with *Juss.*
 אל prep., *unto*. Suff. § 49.
 אלהים *pl. m., God*.—(Sing. אֱלֹהִים
 used in poetry). With prefix.
 מֵאלֹהִים &c., but מֵאֵל.
 אליל *m., an idol*.
 אִלִּם 3 adj., *dumb*.
 אם adv. *if*; אם כִּי *except*.
 אם 2 *f., mother*, § 43.
 אמן *to be firm*.—Hiph. הִאֲמִין *to*
believe, ל, ב.
 אמת 2 *i. f., truth* (אֲמָנָה).
 אָמַץ *to be strong* (st. § 23).—Pi.
to make strong.
 אָמַר *to say, to promise, intend* (א"א
 § 35).
 אני pron., *I*, § 12.
 אָסַף *to gather* (Pe. Gutt.).—Impf.
 יֵאָסֵף.—Niph. *to assemble, be*
assembled, Ex. 38.
 אף 2 *m., the nose, anger*.—Du.
 אֲפִים *the nostrils, face*. (אָנַף *to*
breathe).
 אצל 2 used as prep. *beside; beside*
me אֶצְלִי § 35. 2.
 אַרְבַּע *four*, § 48.
 אָרֶז 2 *m., cedar*.
 אֲרִי 2 *m., a lion*, § 45.
 אֶרֶךְ 2 *m., length*.
 אָרֶץ 2 *f., earth, land*; pl. *ôth*.
 אָרַר *to curse* (Ayin Doub.).—Impf.
 יָאֵר § 42.
 אֵשׁ 2 *f., fire*, § 43.
 אֲשֶׁר rel. pron. *who, which*, § 13.
 אֲשֶׁרָה *f., Asherah, (the goddess*
or her symbol).
 את a particle placed before the
definite acc. Suff. § 49.

את prep. *with*. Suff. § 49.
 אַתָּה pron. *thou*, § 12.
 אֶתֹן 1 *f., a she-ass*.

ב

ב prep. *in, on, among; by of*
instrument. § 14. Suff. § 49.
 בָּאֵר 2 *f., a well*; pl. *ôth*.
 בִּגְדוֹ 2 *i. m., a garment, covering*.—
 Suff. בִּגְדֹו, Note p. 17.
 בֵּד 2 *m. (separation)*, לְבַד *apart,*
alone; I alone לְבַדִּי § 43.
 בָּדַל Qal unus.—Hiph. *to separate,*
divide.—Niph. *pass*.
 בַּהֲמָה 1 *f., cattle, tame beasts*; cons.
 בְּהֵמָה, cons. pl. בְּהֵמוֹת.
 בוא *to come, go, go in* (ל"א, ע"ו).—
 Impf. יָבוֹא.—Hiph. הֵבִיא *to*
bring. Hoph. *pass*. § 38, 40.
 בור 2 *m., a pit*; pl. *ôth*, § 41.
 בושׁ *to be ashamed* (ע"ו § 40).—
 Impf. יָבוֹשׁ.
 בָּזַז *to plunder, spoil* (Doub. Ayin
 § 42).—Imp. יָבוּ.
 בָּחַר *to choose* (Ayin Gutt. § 36);
 acc., ב.
 בָּמַח *to trust* (Lam. Gutt. § 37);
 in, ב.
 בֶּטֶן 2 *i. f., the womb, heart*.
 בֵּין 2 (*interval*) prep. *between,*
among. Repeated before the
 second word and usually takes
 the numb. of its suff.—*between*
me and you בֵּינִי וּבֵינֵיכֶם.—For
 ... בין also ל... בין Ex. 27.
 בַּיִת 2 *m., a house*. See Irr.
 Nouns.
 בְּכֹרֶה, *birthright*.

בֶּן 3 m., a son. See Irr. Nouns.
בָּנָה to build, apoc. impf. בִּינָן.

בַּת 2 f., a daughter. See Irr. Nouns.

בְּעַד 2 prep. behind, in at, out at,
ב' הַחֲלוֹן in at, out at the window;
ב' הַחוֹמָה over the wall.—Suff.
בְּעַדִּי § 36. 2.

בָּעַל to marry, (Ay. Gutt.); part.
pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal.
Suff. § 36. 2.

בֹּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקֵּשׁ to seek.

בָּרָא to cut, fashion, to create (ל"א
§ 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; ב' כָּרַת to
make a covenant; ב' הִקִּים to
establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרַךְ to bless;
Pu. pass. (§ 36);—blessed בְּרוּךְ
1 part. Qal.

בָּרֶךְ 2 i. f. the knee, du.

בְּרָכָה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאַל to redeem (Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גִּבְרִית, גְּבִירָה 2 i. f., lady, mistress,
§ 29. 2.

גִּדְּי 2 m., a kid, § 45.

גָּדַל to be great, to grow (st.
§ 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify
oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons.
גּוֹיִי the gentiles.

גָּוַע to die, expire (Lam. Gutt.
§ 37).

גּוֹרֵל 1 m., lot; pl. ôth.

גִּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל"ה § 44).—
Niph. pass.—Hith. to uncover
oneself.

גָּלַל to roll (Doub. Ay.).—Impf.

יָגַל.—Hiph. הִגִּיל to roll. Niph.

נָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . .
and.

גָּמַל to wean. Niph. pass.

גֶּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out (Ay. Gutt. § 36);
oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֶּר speaking.—Pi. דִּבְּרַר to speak.
—Pu. pass.

דָּבָר 1 m., a word, thing.

דְּבַשׁ honey.

דָּג 1 m., a fish; f. דִּגְנָה.

דּוֹר 2 m., generation; pl. îm and
ôth, § 41.

דֶּלֶת 2 f., a door (door-leaf); du.
דְּלָתַיַם.

דָּם 1 *m.*, *blood; your blood* דָּמְכֶם.

— blood spilt. § 18. 3.

דָּמָם *to be silent* (*Doub. Ay.*). Impf.

יָדָם. § 42.

יָדָע see יָדַע.

דָּרַךְ 2 *c.*, *a way*.

דָּרַשׁ *to seek; unto* אֵל.

דָּשָׁא 2 *m.*, (young) *grass*.

דָּשָׁא Qal unus.—Hiph. *to produce grass* (denom.).

ה

ה (הֵל) Art., *the*. § 11.

הֵּ particle of interrogation. § 49.

הֵלָא *not?*

הָדָר 1 *m.*, *honour, majesty*.

הוּא pron. § 12.

הוֹר *m.*, *glory, splendour*.

הִיָּה *to be* (ל"ה and Lam. Gutt.

§ 45. 2).—Impf. יִהְיֶה, apoc.

יִהְיֶה.—Inf. Cons. הָיוּת, הָיוּת &c.

הַיָּכָל 1 *m.*, *palace, temple*.

הַבּוֹת. See נִבְחָה.

הֵלֹם adv. *hither*.

הֵלֵךְ *to go*.—Impf. יֵלֵךְ.—Hiph.

הוֹלִיךְ (See § 39. Rem. b.).—

Hithp. הִתְהַלֵּךְ *to walk, go about*.

הִנֵּה adv. *behold, lo!* Suff.

§ 49.—Followed chiefly by the

Part. הִנֵּנִי מֵבִיא *behold I* (do, will) *bring*.

הִפָּךְ *to turn, to change into* (Pe

Gutt. § 34).—Niph. נִהְפָּךְ *pass*.

הַר 2 *m.*, *hill, mountain*, § 43.

הָרַג *to kill, slay* (Pe Gutt. § 34).

—Niph. *pass*.

הָרָה *to conceive* (ל"ה § 44 &c.).

—Impf. תִּהְרֶה, apoc. וַתִּהְרֶה.

ו

ו Conj. and. § 15.

ז

זָאב 2 *m.*, *a wolf* (ē remains).

זָבַח *to sacrifice, slaughter* (Lam.

Gutt. § 37).

זָבַח 2 *i. m.*, *a sacrifice*.

זֶבֶח 3 *m.*, *an altar*. Pl. *ôth*.

§ 30.

זֶה dem. pron. *this*. § 13.

זָהָב 1 *m.*, *gold*.

זַיִת 2 *m.*, *an olive*. § 41.

זָכַר *to remember*.—Niph. *pass*.—

Hiph. *to mention, commemorate*.

זִכְרֹן 2 *m.*, *memory, memorial*.

זָכָר 1 *m.*, *a male*.

זָעָה 2 *f.*, *sweat* (ê firm).

זָעַק *to cry out* (Ay. Gutt. § 36).

זָקֵן *to be old* (st. § 22).—Inf.

וּזְקָה.

זָקֵן 1 adj. *old*; noun *elder*. § 18.

זָקְנִים *m.*, *old age*.

זְרוּעַ *f.*, *the arm*; pl. *îm, ôth*.

זָרַח *to shine, rise* (of star), § 37.

זָרַע *to sow* (§ 37).—Hiph. הִזְרִיעַ

to yield seed.

זָרַע 2 *m.*, *seed*; cons. *reg.* and וָרַע.

ח

חָבֵא Qal unus.—Hiph. הִתְחַבֵּא *to*

hide.—Niph. נִתְחַבֵּא *to hide one-*

self; Hithp. *id*.

חָבַשׁ *to bind, bind up, saddle*,

(§ 34).

הַגֵּג *to keep a feast* (§ 42 ע"ע).—

Impf. יִהַג.

חַג 2 m., a feast (hajj) § 43.

תָּרַל *to cease, leave off* (st. § 22).

חָדָשׁ 1 adj. new.

חָדָשׁ 2 m., new moon, month, § 35.

חֹל 2 m., sand. § 41.

חוֹמָה f., a wall.

חוּץ 2 m., outside, street, field; pl.

ôth.—הַחוּצָה *to the outside*.—

לְמַחוּץ *on the outside of*.—

חֲזָק *to be strong* (st. §§ 22, 34).

חֲזָק 1 adj. strong.

חָטָא *to sin* (§ 34).—Hiph. חֲתִיִּיא *to condemn as sinful*.

חָטָא 3 (part.) a sinner, used in sing., but חָטָא adj. used in pl.

חָטָא 2 m., sin, § 38. 2.

חָיָה *to live* (ל"ה § 45. 2).

חַי *to live* (ע"ע § 42).

חַי 1 adj. living, f. חַיָּה, § 43.

חַי 2 m., life; cons. חַי; mostly used in pl. חַיִּים life.

חַיָּה f., a living creature, beast.

חֵיל 2 m., force, valour, power. § 41.

חֵיסָה 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 35.

חֲכָמָה 2 f., wisdom. § 29.

חָלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. הִחָלַל *to begin* (§ 42).—

Hoph. הוּחָל pass.

חָלַם *to dream* (§ 34).

חֲלוֹם m., a dream; pl. ôth.

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד.—Niph. נִחְמַד pass.

חָמָר m., an ass.

חָמָס 1 m., violence, injury. § 35.

חָנַן *to pity* (ע"ע § 42).—Impf.

יִחַן יִחַנֶּה=יִחַנֶּה Gen. 43. 29.

חֶסֶד 2 m., mercy, kindness.

חָפֵץ *to desire, wish* (st. § 22, § 34).—Impf. יִחַפֵּץ, יִחַפֵּץ.

חָפֵץ 1 adj., desiring, § 35. Add.

Note 4 to First Decl.

חֵץ 2 m., arrow. § 43.

חֲצֵר 1 c., enclosure, court, village; pl. îm, ôth. § 35.

חֶק 2 m., statute. § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 f., sword.

חָרָה *to be hot, angry*.—Imp. apoc.

וַיִּחַר.

חֲרָפָה 2 f., a reproach.

חָשַׁב *to think, reckon* (§ 34).—

Impf. יִחַשֵּׁב.

חֹשֶׁךְ 2 m., darkness.

ט

טָהַר *to be clean* (st. § 22, § 36).—

Pi. טִהַר *to cleanse*.

טָהוֹר 1 adj., clean.

טוֹב *to be good* (ו"ע § 40).—Perf.

טָוֵב. Other parts from יָטַב.—

Impf. יִטַּב.—Hiph. הִיטִיב.

§ 39.

טוֹב 1 adj., good. § 41.

טוֹב 2 m., the good, best. § 41.

טָעַם *to taste* (§ 36).

טָעַם 2 m., taste, sense. § 36. 2.

י

יָאֵר m., stream (esp. Nile).

יָבֵשׁ *to be dry* (st. § 22, § 39).

יִבְשָׁה 1 f., dry land.

יָד 1 *f.*, *hand*. Your hand יָדְכֶם;
pl. יָדוֹת *hands fig.* (handles).

יָדַע *to know* (י"ו § 39).—Impf.

יָדַע.—Inf. Cons. יִדְעַת —Niph.

נִוְדַע *pass.*—Hiph. *to make known*.

יְהוָה *Jehovah, the Lord*. The vowels are those of אֲדֹנִי *lord*.

Scholars are mainly agreed on the pointing יְהוָה. With prefix לִיהוָה (i. e. לְאֲדֹנִי).

יְהוּדָה *Judah*.

יוֹם 2 *m.*, *a day*. Table of Irr. Nouns.

יוֹנָה *f.*, *a dove*; pl. *im*.

יָטַב *see טוב*.

יַיִן 2 *m.*, *wine*. § 41.

יָכַל *to be able* (§ 39).—Impf. יֹכֵל.

יָלַד *to bear* (י"ו § 39).—Impf.

יֵלֵד.—Hiph. *to beget*.—Pu. *to be born*.

יָלֵד 2 *m.*, *a boy*. § 29.

יָלְדָה 2 *f.*, *a girl*.

אֶרֶץ מוֹלָדָת 2 *f.*, *native land*. § 29. 2.

יָם 2 *m.*, *sea*; cons. יָם except in יַם־סוּף *Red sea*. § 43.

יָגַק *to suck* (י"ו § 39).—Hiph.

מִיָּגַק *to give suck*; hence מִיָּגַקָה 2 *f.*, *a nurse*. § 29. 2.

יָסַף *to add* (י"ו § 39).—Other parts in Hiph. הוֹסִיף.

יָעַף *to be weary*.—Impf. יִיעַף.

יָעַף 1 *adj.*, *weary*.

יָעַץ *to advise, counsel* (§ 39).—

Impf. יִיעֵץ.—Niph. נִוְעֵץ.

עֲצָה 1 *f.*, *counsel*.

יָפָה 1 *adj.*, *fair*. § 45.

יָצָא *to go out* (י"ו § 39).—Impf.

יָצָא; inf. cons. יֵצֵאת (for יֵצְאת).

—Hiph. *to bring out*.

מוֹצֵא 1 *m.*, *an outgoing*. § 39. 38.

יָצַג Hiph. הִצִּיג *to set, place*. (§ 39. 3).

יָצַע Hiph. הִצִּיעַ *to spread* (§ 39. 3).

יָצַר *to form* (§ 39).

יָצַר 2 *m.*, *form, imagination*.

יָקַד *to burn*.—Impf. יֹקֵד, יִקְדֹּ—Hoph. *pass*.

יָקַץ Qal unus. except Impf. יִקְצֵן *to awake* (§ 39).—Perf. &c. in Hiph. הִקְצִין.

יָרָא *to fear* (§ 39).—Impf. יִירָא.

Inf. Cons. יִרְאָה.—Niph. נִוְרָא; part. *id.* *terrible*. Followed by

מִן, מִפְּנֵי, and פֶּן.

יָרָא 1 *adj.* *fearing*.

יָרַד *to go down* (§ 39).—Impf.

יֵרֵד &c.—Hiph. הוֹרִיד *to bring down*.—Hoph. *pass*.

יְרוּשָׁלַם *Jerusalem*.

יָרֵחַ 1 *m.*, *the moon*.

יָרֵךְ 1 *f.*, *the thigh, side*; Cons. יָרֵךְ. See Add. Note 3 First Decl.

יָרֵכָה 2 *f.*, *side, end*.—Du. יִרְכָתִים, cons. יִרְכָתִי.

יָרַשׁ *to inherit* (§ 39. Par.).—

Hiph. הוֹרִישׁ *to dispossess, destroy*. Niph. *Pass*.

יֵשׁ there is—There is water מֵיִם.

יָשַׁב *to sit, dwell, inhabit* (§ 39).—Impf. יֹשֵׁב.

יֹשֵׁב 3 *part.* *inhabitant*.

מוֹשֵׁב 1 *m.*, *a seat*.

יָשַׁן *to sleep* (§ 39).—Impf. יֹשֵׁן.

ישע Qal unus.—Hiph. הוֹשִׁיעַ to save.—Niph. pass.

יִשְׁע 2 m., salvation.

יְשׁוּעָה f., id.

הַיְשׁוּעָה f., id.

יָשָׁר 1 adj., upright, righteous.

יֶזֶר 2 i., remnant, rest.

ב

בְּ prep. as, like. Suff. § 49. With rel. בְּאִשָּׁר as, when. When he kept בְּאִשָּׁר שָׁמַר, or בְּשָׁמְרוֹ (inf. Cons. § 31).

בָּבֶד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. be honoured.

בָּבֶד 1 adj., heavy, severe, laden.

(See Add. Note 3 First Decl.).

בָּבוֹד 1 m., honour, glory.

כֵּה adv. thus.

כֹּהֵן 3 m., a priest. § 36.

כּוֹכֵב 1 m., a star.

כּוֹן Qal unus.—Hiph. הִכִּין to set, establish.—Pô'lel כּוֹנֵן id.—Niph., Pô'lâl, pass.

כִּי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלִּי 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

כֹּל 2 m., all. § 43. כָּל־דָּבָר every-thing; כָּל־דָּבָר . . . לֹא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal unus. except partt.—Pi. כָּסָה to cover.—Pu. pass.

מִכְסָּה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du. § 43. Pl. ôth.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כַּפָּר 2 m., bribe, ransom.

כַּפִּיר m., young lion.

כְּרוּב m., cherub.

כַּרְם 2 m., vineyard.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. כָּרִית כ' to make a covenant.

כָּתַב to write.—Niph. pass.

כַּתֵּף 1 f., shoulder. Add. Note 3 to First Decl.

ל

לְ prep. to, for. See § 14 and § 49.

לֹא adv. not, no.

לֵב 2 m., the heart, § 43. Pl. ôth.

לִבָּב 1 m., id. Pl. ôth.

לְבַד alone. See בָּד.

לָבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.

לָחַם to eat, consume (§ 36).—Niph. to fight. With עִם; against לְ. עַל, for.

לֶחֶם 2 c., bread.

מִלְחָמָה, מִלְחָמָה f., war. § 29. 2.

לַיִל usually לַיִלָּה with He of acc., 2 m., night. Pl. לַיִלֹת § 41.

לָבַד *to take, capture.*—Niph. *pass.*
לָמַד *to learn* (st. § 22).—Pi. לָמַד
to teach.

לָמָּה *adv., why?* (לָּ, מָּה).

לְמַעַן *conj., prep., in order that,*
to; for the sake of, with infin.
and impf. (עֲנֵה).

לָקַח *to take* (§ 33. 4).—Impf.
יָקַח.—Inf. Cons. קָחַת.—Niph.
נִלְקַח *pass.*—Pu. *id.*—Hoph.
יִקַּח *id., in impf.*

מִלְקוֹחַ *m., plunder.*

מִלְקָתַיִם *m. du., tongs.*

לָקַק *to lick* (§ 42). Impf. יִלֵּק.—
Pi. *id.*

לָשׁוֹן 1 *f., tongue.*

מ

מְאֹד *adv., very; also* בְּמְאֹד, מ' *עד.*
מֵאָה 1 *f., hundred; du.* מֵאָתַיִם.
§ 48.

מְאוּמָה *anything* (prop. *a fleck*).

מֵאוּר. See אֹר.

מֵאֵכָל. See אֵכָל.

מַבּוּל *m., the flood.*

מִדְבָּר 1 *m., pasture, desert.*

מָדַד *to measure* (§ 42).—Impf.
יִמַּד.—Niph. *pass.*

מָה *pron. what? what,* § 13. *interj.*
how! how?

מוּג *to melt* (§ 40).—Niph. *pass.*

מוֹלֶדֶת. See יָלַד.

מוֹצֵא. See יָצָא.

מוֹת *to die* (§ 40). Perf. מָת.—
Impf. יָמוּת.—Hiph. הָמִית *to*
kill.—Pô'lél מוֹתֵת *id.*—Hoph.
pass.

מֵת 1 *part., dead.*

מָוֶת 2 *m., death* (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָה *to blot out, destroy* (§ 44).

מָחָר 1 *to-morrow.*

מָטָה. See נָטָה.

מָטַר Qal unus.—Hiph. *to rain.*

מָטָר 1 *m., rain.*

מִי מָה *pron. who? who; what?*
§ 13. With prep. בְּמָה *how?*
by what?—מִי יִתֵּן *Oh that!* with
Impf. &c.

מַיִם *pl. m., water.* Irreg. Nouns.

מִינִקָּה. See יָנַק.

מִכְסָּה. See כֶּסֶּה.

מָכַר *to sell.*—Niph. *pass.*

מָלֵא *to be full* (st. § 22, 38); *of,*
acc.—Niph. *to be filled.*—Pi.
to fill; with two acc.

מָלֵא 1 *adj. full.*

מַלְאָךְ 1 *m., angel, messenger.*

מְלָאכָה *f., work; cons.* מְלָאכָה.
§ 29. 2.

מָלַט Qal unus.—Niph. *to escape.*
—Pi. *to rescue, deliver.*

מִלְחָמָה. See לָחַם.

מָלַךְ *to rule, be king; over,* ב, *על.*
—Hiph. *to make one king.*—

Hoph. *pass.*

מֶלֶךְ 2 *m., a king.*

מַלְכָּה 2 *f., a queen.*

מַמְלָכָה, מְמַלְכֵת *a kingdom* § 29. 2.
מְלָקְתַּיִם. See לָקַח.

מִן *prep.* (§ 14), *out of, from,*
away from; hence of cause by,
on account of. Suff. § 49.
Compar. degree § 47.

מָנָה *to count, number,* § 44.—
Niph. *pass.*

מְנוּחָה. See נִוַּח.

מִנְחָה 2 f., an offering, present.

מִסַּע a journeying.

מִסְפָּד 3 m., mourning. § 30.

מִסְפָּר. See סָפַר.

מַעֲבֵר. See עָבַר.

מַעֲט 2 m., a little, some, a few.

Add. Note 2 to second Decl.

מַעֲזָל 2 m., an evil deed. Ex. 23.

מַעֲשֶׂה. See עָשָׂה.

מָצָא to find (§ 38).—Niph. pass.

מִצְוָה. See צִוָּה.

מִצְרַיִם Egypt.

מִקּוֹם. See קוּם.

מִקֵּל 3 m., a staff, § 30. Pl. *ôth*.

מִקָּה Qal unus. (§ 42).—Niph. to melt away.

מִקְרָא. See קָרָא.

מִרְאָה. See רָאָה.

מָר to be bitter (§ 42 Rem. a).—

Imp. יָמַר.—Hiph. הֵמַר to make bitter.

מָר 1 adj., bitter; Aramean form of fem. מְרָא.

מְרִיבָה. See רִיב.

מִשְׁכָּן. See שָׁכַן.

מִשָּׁל to rule; over, ב.

מִשָּׁל 1 m., a proverb.

מִשְׁמֶר. See שָׁמַר.

מִשְׁפָּט. See שָׁפַט.

מִתָּק to be sweet (st. § 22).

מִתּוֹק 1 adj., sweet; f. מִתּוֹקָה.

Add. Note 6 to First Decl.

נ

נָא enclitic particle of entreaty;

נֹא־נָא dissuasive.

נָבָא Qal unus. (§ 38).—Niph. to

prophesy.—Hith. *id.*; also to act like a prophet.

נָבִיא 1 m., a prophet.

נָבַח to bark (§ 37).

נָבַט Qal unus. (§ 33).—Hiph.

הִבִּיט to look.

נִבְלָה 1 f., a corpse, carcase.

נָגַד Qal unus. (§ 33).—Hiph.

הִגִּיד to tell, shew.—Hoph. pass.

נִגַּד 2 prep., before, in presence of;

Suff. נִגְדִי.

נָגַע to touch, smite (§ 33, 37).—

Pi. *id.*—Hiph. make to touch, reach to, נָגַ.

נִגַּע 2 i. m., a stroke, plague.

נִגַּף to smite, defeat (§ 33).—Impf.

יִגַּף.—Niph. pass.

נָגַשׁ Perf. Qal not in use.—Impf.

יִגַּשׁ.—Perf. in use Niph. נִגַּשׁ to draw near.—Hiph. to bring near (§ 33).

נָר 1 m., a fugitive (part. of נוֹד).

נָדַר to vow (§ 33).

נִדָּר 2 m., a vow.

נָהָר 1 m., a river (§ 36). Pl. *îm* and *ôth*.

נָוַח to rest (§ 40).—Hiph. הִנִּיחַ

to give rest to (*dat.*); and הִנִּיחַ to set down, deposit, place; with *vav* וַתָּנַח Ex. 40.

מְנוּחָה 1 m., resting-place.

נוֹס to flee (§ 40).

נוּעַ to move about (§ 40); part. נֹעַ a wanderer.

נָחַל to inherit, possess.—Hiph. to give to inherit.—Hoph. pass.

נָחַל 2 m., a brook, wady. Ex. 37.

נָחַם Qal unus.—Niph. נָחַם to

repent, to pity.—Pi. *to comfort* (§ 36).

נָחַשׁ 1 *m.*, a *serpent*.

נָמָה *to bend, incline, stretch* (§ 33, 44).—Impf. יָמָה, apoc. יָט.—
Hiph. *id.*

מָמָה *f.*, a *bed*.

נָטַע *to plant* (§ 33, 37).—Impf. יָטַע.

נָכַח Qal unus. (§ 33, 44).—Hiph. הִנָּח, *to smite*; impf. apoc. יָךְ.—
Hoph. *pass.*

מָכָה *f.*, a *stroke*.

נָמֵר 1 *m.*, a *leopard*.

נָסַךְ *to pour out, found; set, establish*.

נִסְךְ 2 *i. m.*, a *drink offering*.

נָע. See נִוַּע.

נָעַר 2 *m.*, a *lad*, § 36; *f.* נַעֲרָה a *girl*.

נָפַל *to fall* (§ 33). Impf. יָפַל.—
Hiph. הִפִּיל *to make fall, cast*.

נָפַשׁ 2 *f.*, *breath, soul*. Pl. *ôth*.

נָצַב Qal unus. (§ 33).—Hiph. הִצִּיב *to set, place*.—Hoph. *pass.*
—Niph. *reflex.* and *pass.*

נָצַל Qal unused (§ 33).—Hiph. הִצִּיל *to deliver*.—Hoph. *pass.*

נָקִי, נָקִיא 1 *adj.*, *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נָשָׂא Qal unus. (§ 33, 38).—
Hiph. הִשִּׂיא *to deceive, beguile*.

נָשַׁק *to kiss* (§ 33).—Impf. יִשַּׁק (also in *o*); *dat.*

נָשָׂא *to lift up, take up, raise* (§ 33, 38). Impf. יִשָּׂא. Inf.

Cons. שָׂאת, שָׂאת.—Niph. *pass.*

נָתַן *to give, put, account* (33. 4).
Perf. נָתַתִּי, נָתַתָּ &c. Impf.
יִתֵּן. Inf. Cons. יָתַת, יָתַתִּי.

ס

סָבַב *to turn, turn away* (§ 42).—
Hiph. *to turn* (act.). See Parad.

סָגַר *to shut*.—Niph. *pass.*

סוֹם 2 *m.*, a *horse*; סוֹסָה *f.* *collect*.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סֵלָם 1 *m.*, a *ladder*.

סָמַךְ *to lean, press upon*.—Niph. *reflex.* *to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סִפַּר *to recount, declare*. Part. Ex. 26.

סָפַר 3 *m.*, part. *scribe*.

סֵפֶר 2 *m.*, a *book*.

מִסְפָּר 1 *m.*, *number*.

סָתַר chiefly in Hiph. *to hide*.—
Niph. *reflex.* and *pass.*, Hithp. *reflex.*

ע

עָבַד *to labour, till, serve* (§ 34).
Niph. *pass.*

עָבַד 2 *m.*, a *servant* (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).
—Hiph. *to bring over, make pass*.

עָבַר 2 *m.*, *the other side*; *prep.* *beyond*.

מַעְבָּר or מַעְבֵּר 1, 3 *m.*, a *ford* (cons.).

עָבוּר 1 *m.* (cons.) as *prep.* with

ב *on account of*; בְּעִבְרִי *for my sake*.
 עֵגֶל 2 m., and עֵגְלָה 2 f., *calf, heifer* (§ 35).
 עֵד Hiph. הָעֵד *to testify, bear witness, protest* (§ 40).
 עֵד 1 m., part., *a witness*.
 עַד prep. *until, till*. Suff. § 49.
 עוֹד adv. *still, yet, again* (encore). Suff. like הָיִן § 49.
 עוֹן 1 m., *guilt, sin*. Pl. *îm, ôth*.
 עוֹלָם 1 m., *what is hidden, hence time long past, or long future, age, eternity*; מֵעוֹלָם *from of old*; לְעַד *for ever*.
 עוֹף *to fly* (§ 40).
 עוֹף 2, *a bird, fowl*.
 עוֹר 3 adj., *blind*.
 עוֹ 2 m., *strength* (§ 43).
 עָזַב *to leave, forsake* (§ 34).—Niph. pass.
 עֲזָר *to help* (§ 34).
 עֲזָר 2 m., *help*. Suff. עֲזָרִי § 35.
 עֵין 2 f., *the eye, du.* § 41. Pl. עֵינֹת *wells*.
 עִיר 2 f., *a city*. Pl. עָרִים, cons. עָרִי.
 עָלָה *to go up, break* (of day) (§ 34, 44).—Impf. יַעֲלֶה, apoc. יָעַל.—Hiph. *bring up, offer up*.
 עַל prep., *upon, over*. Suff. § 49.
 עִם prep., *with, along with*. Suff. § 49.
 עַם 2 m., *people*. § 43.
 עָמַד *to stand* (§ 34).—Hiph. *set, place*.
 עָנָה *to be low, afflicted* (§ 44).—Pi. *to afflict*.

עָנִי 2 m., *affliction*. § 45.
 עָנָה *to answer, witness* (§ 44); *against* ב.
 מַעֲנָה m., *answer, purpose*; con-tracted מֵעַן, used as prep. לְמַעַן *because of*; as conj. *in order to*.
 עָנָן 1 m., *a cloud*.
 עָנַן Qal unus.—Pi. *to cloud, to bring on clouds*; inf. cons. with Suff. עֲנִי for עָנִי Note p. 9, 112.
 עָפָר 1 m., *dust*. § 35.
 עֵץ 1 m., *tree*. § 18. 3.
 עָצָה. See יָעַץ.
 עָצַם *to become strong, numerous*.
 עָצוֹם 1 adj., *strong*.
 עָצָם 2 f., *a bone*. Pl. *îm, ôth*.
 עָרַב 2 m., *evening*.
 עָשַׁק *to oppress, injure* (§ 34).
 עָשָׂה *to do, work, make* (§ 34, 44).—Impf. apoc. יַעֲשֶׂה.—Niph. נִעְשָׂה pass., but fem. נִעְשְׂתָה.
 מַעֲשֶׂה m., *a work*. § 45.
 עֵת 2 c., *time*. Pl. *îm, ôth*. § 43.
 עַתָּה adv. *now*.

פ

פֶּה m., *mouth*. Irreg. Nouns.
 עַל-פִּי *according to*, Ex. 39.
 לְפִי הַחֶרֶב *with the edge of the sword*.
 פָּח 2 m., *snare*. § 43.
 פֶּלֶא 2 i. m., *a wonder*.
 פָּנִים 1 m., pl. *face, faces*. לְפָנִים *formerly*, לְפָנִי *before*, לְפָנַי *before me*.
 פֶּן conj., *lest, with impf.*

פָּעַל *to do* (§ 36); part. פֹּעֵל *a worker.*

פֶּעַל 2 *m., a work.* § 36.

פָּקַד *to visit, inspect, review.—*

Niph. pass.—Hiph. *to commit to.*

פֹּקֵד 1 *m., an overseer.*

פִּקּוּד *m., a precept.*

פָּתַח *to open (of eyes &c.)* (§ 37).

—Niph. pass.

פָּר 1 *m., an ox; f. a cow.* § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פְּרִי 2 *m., fruit.* § 45.

פָּשַׁע *to rebel; against, ב.*

פֶּשַׁע 2 *i. m., rebellion, transgression.*

פֶּת 2 *i. m., a morsel, bit.* § 43.

פָּתַח *to be open* (§ 44).—Hiph. *to make open, to enlarge; impf. apoc. יִפְתָּ.*

פֶּתִי 2 *m., simple.* § 45.

פָּתַח *to open.* § 37.

פֶּתַח 2 *i. m., an opening, door.*

מִפְתָּח 3 *m., a key; an opening; cons. מִפְתָּח.* § 30 Rem.

צ

צֹאן 2 *c., a flock (small cattle).*

צָבָא 1 *m., a host, time of service.*
Pl. *ôth.*

צָדַק *to be righteous, just* (st. § 22).

—Hiph. (Pi.) *to justify.—*

Hithp. *to justify oneself.*

צָדִיק 2 *i. m., righteousness.*

צִדְקָה 1 *f., id.*

צִדִּיק *righteous, just; only mas.*

צוּד *to hunt* (§ 40).

צוּה Qal unused. Pi. צִוָּה *to command, charge.* Impf. apoc. וְצִוָּ, imp. צִו.—Pu. pass.

מִצְוָה *f., a command.*

צֶל 2 *m., a shadow.* § 43.

צֶלֶם 2 *m., an image, likeness.*

צָלַע *to halt, limp* (§ 37).

צֶלַע 1 *f., side, rib; cons. צָלַע, צֶלַע.* Add. Note 3 First Decl.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout.*

צֶמַח 2 *i. m., a sprout, branch.*

צָעַק *to cry out.* § 36.

צָפַן *to hide, lay up.*

צָפוֹן 1 *m., the north.*

צִפְרָדַע 3 *m. (in pl.), a frog.*

צֵר 1 *adj., adversary.* § 43.

ק

קָבַב *to curse* (§ 42).

קָבַץ *to collect, gather.—Pi. id.*

קָבַר *to bury.—Niph. pass.*

קֶבֶר 2 *i. m., a grave.*

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify.—*

Hiph. *id.—Niph., Hithp. reflexive.*

קָדוֹשׁ 1 *adj., holy.*

קֹדֶשׁ 2 *m., holiness, sanctuary.*

מִקְדָּשׁ 1 *m., sanctuary.*

קוֹל 2 *m., voice, sound.* § 41.

קוּם *to arise, stand* (§ 40 Parad.).

—Hiph. *to set up, establish.*

קָם 1 *part., standing.* § 41.

מָקוֹם 1 *c., a place.* Pl. *ôth.*

קוֹץ 2 *m., thorns.* § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטן 1 adj., *little, f. קטנה* (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m., possession, property, cattle*. § 45.

קץ 2 *m., end*. § 43.

קצר *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. pass. קרא לו קין *he called him Cain*; קרא לו *he was called*. See § 43, p. 109.

מקרא 1 *m., an assembly*. § 38.

קרא and קרה *to befall, acc.* Ex. 38. Inf. Cons. *f. קראה*, with prep. לקראתי *to meet me*; לקראת האיש *to meet, against, the man*.

קרב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer*.

קרוב 1 adj., *near, neighbour, relative*.

קרב 2 *i. m., inside, heart*. בקרבי *within me*; בקרב העיר *within, in the midst of, the city*.

קרן 2 *f., horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f., a bow*.

ר

ראה *to see* (§ 44).—Impf. ראה, apoc. ירא, ירא &c., but ירא 3 *m., 3 f. יראה*.—Niph. pass., *to appear*.—Hiph. *to shew, two acc.*

מראה *m., a sight, appearance, face*. § 45.

ראש 2 *m., head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רוב *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. many. § 43.

רבה *to increase, multiply* (§ 44); impf. apoc. ירב and ירב.—Hiph. *to multiply, cause to increase*.—Inf. abs. הרבה; הרבה adv. *much*.

רביעי adj., *fourth*. § 48.

רביץ *to lie down* (of beasts) (st. § 22).

מרבץ 3 *m., a stall, lair*; cons. מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f., a foot*. du.

רדף *to pursue*.—Pi. id.

רוח 2 *c., breath, wind, spirit*. Pl. ôth.

רום *to be high, to rise up* (§ 40).—Hiph. *to lift up*. Ex. 40.—

Hoph. pass.

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m., height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחַב 2 *m.*, *breadth*.

רָחַב 2 *f.*, *broadway, street*. Pl. *ôth*.

רָחַם to love (§ 36).—Pi. רָחַם to have mercy on. Pu. pass.

רָחַץ to wash (§ 36).

רָחַק to be distant, to withdraw (§ 36).

רָחוֹק 1 *adj.*, *distant*.

רִיב to plead, contend (§ 40).

רִיב 2 *m.*, *contention, strife*. § 41.

מְרִיבָה *f.*, *id.*

רִיק 2 *m.*, *emptiness, vanity*.

רִיקָם *adv.*, *empty, emptily*.

רָכַב to ride (st. § 22).—Hiph. to set upon a beast.

רָמַח 2 *m.*, *a lance, spear*.

רָמַס to tread.

רָמַשׁ to creep. Part. Ex. 23.

רָמוֹשׁ 2 *m.*, *creeping things*, coll

רָנָה 2 *f.*, *cry, complaint*.

רָעַב to be hungry (st. § 22).

רָעַב 1 *adj.*, *hungry, famished*.

רָעַב 1 *m.*, *hunger, famine*.

רָעָה to feed, tend (§ 44).—Part.

רָעָה a shepherd.

רָעָה *m.*, *a friend*; אִישׁ רָעָה . . . אִישׁ one . . . another.

רָעַע to be evil (§ 42, st. Rem. a).

—Hiph. הָרַע to afflict, injure.

רַע 1 *adj.*, *evil*; *f.* רָעָה an evil.

רָעַשׁ to quake (§ 36).—Hiph. to shake.

רָעַשׁ 2 *m.*, *earthquake*.

רָפָא to heal (§ 38).—Niph. pass.

רָצְפָה 2 *f.*, *a coal, hot stone*.

רָקַב to rot (st. § 22).

רָקִיעַ 1 *m.*, *firmament*.

רָשָׁע 1 *adj.*, *wicked*.

ש

שָׁאַל to ask (§ 36); ל in reference to.

שְׁאֹל *c.*, *Sheol, Hades*.

שָׁאַר to be left, over, to remain (Qal rare).—Hiph. to leave over.—Niph. pass.

שֵׁבֶט 2 *m.*, *rod, sceptre, tribe*.

שִׁבְעָה 2 *seven*; שְׁבִיעִי *seventh*. § 48.

שָׁבַע Qal unus.—Niph. to swear (§ 37).

שָׁבַר to break.—Niph. pass.—Pi. to break in pieces.—Part. Niph.

נִשְׁבָּר broken.

שָׁבַר 2 *i.*, and שָׁבַר 2 *m.*, *breach*.

שָׁבַר to buy or sell corn.

שָׁבַר 2 *m.*, *grain, corn*.

שָׁבַת to rest, cease.—Hiph. to finish.

שַׁבָּת 1 *c.*, *rest, sabbath*.

שָׁדַי *m.*, *almighty*, generally with אֵל God.

שׁוּב to turn, return (§ 40).—Hiph. to restore, bring back.

שׁוּפָר 1 *c.*, *a trumpet*. Pl. *ôth*.

שׁוּק 2 *m.*, *street*. Pl. שְׁוּקִים. § 41.

שׁוֹר 2 *m.*, *ox*. Pl. שְׁוֹרִים. § 41.

שָׁחַט to slay, slaughter (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn*.

שָׁחַת Qal unus.—Pi. שָׁחַת to destroy (§ 36).—Hiph. *id.*; to act corruptly, to corrupt.—Niph. pass.

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שִׁית to set, place (§ 40).

שָׁכַב to lie down (st. § 22).

שָׁכַח to forget (§ 37).—Niph. pass.
שָׁכַל to be bereaved (of children)
(st. § 22).

שָׁכַן to dwell.—Impf. יִשְׁכֹּן.—Hiph.
to cause to dwell, place.

מִשְׁכָּן 1 m., dwelling, tabernacle.

שָׁכַר to be drunken (st. § 22).

שָׁלַח to send, stretch out.—Pi. send
away.

שֻׁלְחָן 1 c., a table.

שָׁלַךְ Qal unus.—Hiph. to cast,
cast off.—Hoph. pass.

שָׁלֵם to be whole, sound (st. § 22).

—Pi. to complete, perform, pay.

שָׁלֵם 1 adj., whole, sound.

שְׁלֹם 1 m., soundness, health, peace.

שָׁלֹשׁ 1 adj., three. § 48.

שָׁם adv., there; שָׁמָּה thither; מִשָּׁם
from there, thence.

שֵׁם 3 m., a name. Pl. שִׁמוֹת.
§ 30. 2.

שָׁמַר Qal unus.—Hiph. to destroy.
—Niph. pass.

שָׁמַיִם 1 pl., heaven, heavens.

שָׁמֵם to be desolate (§ 42). Impf.
יִשְׁמֵם and יִשְׁמָם.—Hiph. to
desolate.—Niph. pass.

שָׁמַע to hear, listen to, אֵל, ל, ב, (st. § 22).—Niph. pass.

שְׁמִיעַ 2 m., a report.

שָׁמַר to keep, watch.—Niph. to
take heed, beware.—Hithp. to
keep oneself.

שָׁמַר 3 part., watchman.

מִשְׁמָר 1 m., and מִשְׁמָרָה, מִשְׁמָרָה
f., ward, watch, observance.
§ 29. 2.

שָׁמֶשׁ 2 c., the sun.

שָׁנָה 1 f., a year. Pl. שָׁנִים (Poet.
ôth).

שְׁנַיִם du., two. § 48.

שֵׁנִי 1 adj., second. § 48.

שָׁעַן Qal unus.—Niph. to lean,
rest on.

שַׁעַר 2 c., a gate.

שִׁפְחָה 2 f., handmaid.

שָׁפַט to judge.—Niph. to litigate.

שֹׁפֵט 3 part., a judge.

מִשְׁפָּט 1 m., judgment.

שָׁפַף to pour out, spill.—Niph.
pass.

שָׁפַל to be low, abased (st. § 22).

שָׁקַל to weigh.—Niph. pass.

שָׁרַץ to swarm; with, acc.

שָׁרִץ 2 m., creeping things.

שָׁרַת Qal unus.—Pi. שָׁרַת to serve,
minister (§ 36).

שָׁקָה See next word.

שָׁתָה to drink (§ 44).—Impf.
apoc. יִשְׁתֶּה.—Niph. pass.—
Hiph. הִשְׁקָה to give drink, to
water.

מִשְׁקָה m. part., a cupbearer,
butler; also butlership.

מִשְׁתָּה m., a feast.

ש

שָׁבַע to be sated, satisfied (st. § 37);
with, acc.—Hiph. to satisfy; one
with—, two acc.

שָׂדֶה and שָׂדֵי 1 m., a field. § 45.

שִׁיחָה f., meditation.

שָׁם to set, place (§ 40).

שָׁכַל 2 i. m., understanding.

שָׁנָא to hate (§ 38. st.).

שָׁפָה 1 *f.*, *lip, edge, bank; du.*

שָׁפָתַי.

שָׂרַף *to burn.*—Niph. *pass.*

שֶׁרָף 1 *m.*, *a seraph.*

שַׂר 1 *m.*, *a prince, captain.* § 43.

ת

תִּבְיָה 1 *f.*, *ark* (*ē firm*).

תִּנּוּךְ 2 *m.*, *midst; cons.* תִּנּוּךְ § 41.

בְּתוֹכִי *within me.*

תּוֹלְדוֹת *pl. f., generations. history*
(see יֵלֵד).

תּוֹרָה *f., instruction, law* (יִרְה).

תַּחַת *prep., under, beneath, instead of.*—Suff. תַּחְתִּי. § 49.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish.*

תָּם 1 *adj., complete, perfect* (§ 43).

תָּמִים 1 *adj., id.*

תָּמִיד *adv., continually.*

תַּמָּר 2 *m., a palm tree.*

תַּפִּלָּה *prayer.*

תָּקַע *to strike, blow* (a trumpet).

תַּרְדֵּמָה *f., a deep sleep* (רָדַם).

תְּשׁוּעָה. See יִשַׁע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֵּד	יִקְטֵן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֵּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֹּד		תִּנְקַטַּלְ
2 f.	תִּקְטַלִּי (י)	תִּכְבְּדִי		תִּנְקַטַּלִּי
1 c.	אִקְטַל	אִכְבֵּד		אִנְקַטַּל (אִקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָהּ	תִּכְבְּדֶנָּה		תִּנְקַטְלֶנָּה
2 m.	תִּקְטַלְוּ (ו)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָה	תִּכְבְּדֶנָּה		תִּנְקַטְלֶנָּה
1 c.	נִקְטַל	נִכְבֵּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטַלְה)	כְּבֹד (כְּבֹדְה)		הִקְטַל (הִקְטַלְ)
2 f.	קְטַלִּי (קְטַלִּי)	כְּבֹדִי		הִקְטַלִּי
<i>Plur.</i> 2 m.	קְטַלוּ	כְּבֹדוּ		הִקְטַלוּ
2 f.	קְטַלְנָה	כְּבֹדְנָה		הִקְטַלְנָה
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֵּד		יִנְקַטַּל (יִנְקַטַּל)
<i>vav cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֵּד		וַיִּנְקַטַּל (וַיִּנְקַטַּל)
<i>Cohortative</i> 1 sing.	אִקְטַלְה	אִכְבְּדְה		אִנְקַטַּלְה
<i>vav cons. perf.</i>	וַיִּקְטַלְתָּ	&c.		
<i>Inf.</i>	קְטַל	כְּבֹד, כְּבִיד		הִקְטַל
<i>Inf. absol.</i>	קְטוּל	כְּבוֹד		הִקְטַל, נִקְטַל
<i>Part. act.</i>	קָטֵל	כֹּבֵד	קָטֵן	
<i>pass.</i>	קְטוּל			נִקְטַל

THE VERBAL SUFFIXES

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָבַד קָטַל	קָטַלָה	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָבַדְנִי קָטַלְנִי	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ
2 m.	קָבַדְךָ קָטַלְךָ	קָטַלְתְּךָ	—	—
2 f.	&c. קָטַלְתְּךָ	קָטַלְתְּךָ	—	—
3 m.	קָטַלּוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְהוּ	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
pl. 1 c.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 m.	קָטַלְכֶם	—	—	—
2 f.	קָטַלְכֶן	—	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>
<i>Suff.</i>	יִקְבֹּד יִקְטֹל	יִקְטֹלוּ	קָטַל קָטַלְוּ
s. 1 c.	יִקְבֹּדְנִי יִקְטֹלְנִי	יִקְטֹלוּנִי	קָטַלְנִי קָטַלְנִי
2 m.	יִקְבֹּדְךָ יִקְטֹלְךָ	יִקְטֹלוּךָ	—
2 f.	&c. יִקְטֹלְךָ	יִקְטֹלוּךָ	—
3 m.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלוּ &c.
3 f.	יִקְטֹלְהוּ	יִקְטֹלוּהָ	קָטַלוּהָ as in
pl. 1 c.	יִקְטֹלוּ	יִקְטֹלוּ	קָטַלוּ imperf.
2 m.	יִקְטֹלְכֶם	יִקְטֹלוּכֶם	—
2 f.	יִקְטֹלְכֶן	יִקְטֹלוּכֶן	—
3 m.	יִקְטֹלְתֶם	יִקְטֹלוּתֶם	קָטַלְתֶּם
3 f.	יִקְטֹלְתֶן	יִקְטֹלוּתֶן	קָטַלְתֶּן

And so all parts
of *impf.* ending
in a Consonant.

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
תִּקְטֹלוּ.

The first syll. is half-
open, e. g. קָטַלְנִי. But
see *infin. cons.*—In *Perf.*
2 *s. f.* sometimes follows
2 *s. m.*

REGULAR VERB. § 31.

Qal

1 s. c.	3 pl. c.
קָטַלְתִּי	קָטְלוּ
—	קָטְלוּנִי כָּבֹד
קָטַלְתָּךְ	קָטְלוּךְ
קָטַלְתָּהּ	קָטְלוּהָ
קָטַלְתָּהוּ	קָטְלוּהוּ
קָטַלְתָּיו	קָטְלוּהוּ
—	קָטְלוּהוּ
קָטַלְתֶּם	—
קָטַלְתֶּם	—
קָטַלְתֶּם	קָטְלוּם
קָטַלְתֶּם	קָטְלוּם

2 pl. c.	1 pl. c.
קָטַלְתֶּם	קָטַלְנוּ
קָטַלְתֶּם	—
—	קָטַלְתֶּם
—	&c.
&c.	as 3 pl.
as 3 pl.	—
—	—
—	—

Pi'el

3 s. m.
קָטַל
קָטַלְנִי
קָטַלְךָ
קָטַלְהָ
קָטַלְהוּ
קָטַלְהוּ
קָטַלְנוּ
קָטַלְכֶם
קָטַלְכֶם
קָטַלְם
קָטַלְם

Impf. and imper. with n.

קָטַלְנִי כָּבֹד	קָטַלְנִי יְהוָה
קָטַלְךָ	קָטַלְךָ יְהוָה
—	—
קָטַלְנוּ	קָטַלְנוּ יְהוָה
קָטַלְנוּ	קָטַלְנוּ יְהוָה
קָטַלְנוּ	קָטַלְנוּ יְהוָה

Infin. cons.

קָטַל	קָטַלְנִי	קָטַלְנִי
קָטַלְנִי	קָטַלְךָ	קָטַלְךָ
קָטַלְךָ	קָטַלְהָ	קָטַלְהָ
קָטַלְהָ	קָטַלְהוּ	קָטַלְהוּ
קָטַלְהוּ	קָטַלְנוּ	קָטַלְנוּ
קָטַלְנוּ	קָטַלְכֶם	קָטַלְכֶם
קָטַלְכֶם	קָטַלְכֶם	קָטַלְכֶם
קָטַלְכֶם	קָטַלְכֶם	קָטַלְכֶם
קָטַלְכֶם	קָטַלְכֶם	קָטַלְכֶם

It is doubtful if 1 pl. occurs with *n*. See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing.</i> 3 m.	(נָגַשׁ)	נָפַל	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
3 f.			נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
2 m.			נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Impf. Sing.</i> 3 m.	יִגַּשׁ	יִפֹּל	יִנָּגַשׁ	יִנָּגֵשׁ	יִנָּגַשׁ
3 f.	תִּגַּשׁ	תִּפֹּל	&c.	תִּנָּגֵשׁ	
2 m.	תִּגַּשׁ	תִּפֹּל		תִּנָּגֵשׁ	
2 f.	תִּגַּשִּׁי	תִּפְּלִי		תִּנָּגְשִׁי	
1 c.	אֶגַּשׁ	אֶפֹּל		אֶנָּגֵשׁ	
<i>Plur.</i> 3 m.	יִגַּשׁוּ	יִפְּלוּ		יִנָּגְשׁוּ	
3 f.	תִּגַּשְׁנָה	תִּפְּלֶנָה		תִּנָּגְשֶׁנָה	
2 m.	תִּגַּשׁוּ	תִּפְּלוּ		תִּנָּגְשׁוּ	
2 f.	תִּגַּשְׁנָה	תִּפְּלֶנָה		תִּנָּגְשֶׁנָה	
1 c.	נִגַּשׁ	נִפֹּל		נִנָּגֵשׁ	
<i>Imp. Sing.</i> 2 m.	גַּשׁ (גִּשְׁיָה)	נִפֹּל	הִנָּגַשׁ	הִנָּגֵשׁ	
2 f.	גַּשִּׁי	נִפְּלִי	הִנָּגַשִּׁי	הִנָּגְשִׁי	
<i>Plur.</i> 2 m.	גַּשׁוּ	נִפְּלוּ	הִנָּגַשׁוּ	הִנָּגְשׁוּ	wanting
2 f.	גַּשְׁנָה	נִפְּלֶנָה	הִנָּגַשְׁנָה	הִנָּגְשֶׁנָה	
<i>Juss.</i> 3 sing.				יִגַּשׁ	
<i>vav cons. impf.</i>				וַיִּגַּשׁ	
<i>Cohort.</i> 1 sing.	אֶגַּשְׁהָ			אֶנָּגֵשׁהָ	
<i>vav cons. perf.</i>	וַנִּגַּשְׁתָּ				
<i>Inf.</i>	נָגַשׁתָּ	נָפַל	הִנָּגַשׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Inf. absol.</i>	נִגְּשׁ	נִפֹּל	הִנָּגַשׁ	הִנָּגֵשׁ	הִנָּגַשׁ
<i>Part. act.</i>	נִגַּשׁ	נִפֹּל	נִגַּשׁ	מִנָּגֵשׁ	
<i>pass.</i>	נִגְּשׁ	—			מִנָּגַשׁ

PE NUN VERB. § 33.

	Qal		Niph.	Hoph.
<i>Perf. Sing. 3 m.</i>	נָתַן	לָקַח	נִלְקַח, נִתָּן	
3 f.	נָתְנָה	לָקַחְהָ		
2 m.	נָתַתָּ לָהּ	לָקַחְתָּ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur. 3 c.</i>	נָתְנוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַנִּי			
<i>Impf. Sing. 3 m.</i>	יִתֵּן	יִקַּח	יִקַּח, יִתֵּן יִלְקַח, יִנָּתֵן	
3 f.	תִּתֵּן	תִּקַּח		
2 m.	תִּתֶּן	תִּקַּח		
2 f.	תִּתְּנִי	תִּקְחִי		
1 c.	אֶתֵּן לָהּ	אֶקַּח		
<i>Plur. 3 m.</i>	יִתְּנוּ	יִקְחוּ		
3 f.				
2 m.	תִּתְּנוּ	תִּקְחוּ		
2 f.				
1 c.	נִתֵּן	נִקַּח		
<i>Imp. Sing. 2 m.</i>	יִתֵּן, יִתְּנֵה	קַח, קַחְהָ		
2 f.	תִּתְּנִי	קַחִי		
<i>Plur. 2 m.</i>	יִתְּנוּ	קַחוּ		
2 f.				
<i>Juss. 3 sing.</i>	יִתֵּן	יִקַּח		
<i>vav cons. impf.</i>	וַיִּתֵּן	וַיִּקַּח		
<i>Inf.</i>	לְתֵת, לְקַח (נָתַן)		הִלְקִיחַ, הִנָּתַח	
<i>Inf. abs.</i>	נִתּוֹן	לְקוֹחַ	הִנָּתַח	
<i>Part. act.</i>	נִתֵּן	לֹקֵחַ		
<i>pass.</i>	נִתּוֹן	לְקוֹחַ	נִתָּן	

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	עָמַדְתָּ	הָיָהְתָּ	נֶעְמַדְתָּ
3 f.	עָמַדְתְּ		נֶעְמַדְתְּ
2 m.	עָמַדְתָּ		נֶעְמַדְתָּ
2 f.	עָמַדְתְּ		נֶעְמַדְתְּ
1 c.	עָמַדְתִּי		נֶעְמַדְתִּי
<i>Plur.</i> 3 c.	עָמַדוּ		נֶעְמַדוּ
2 m.	עָמַדְתֶּם		נֶעְמַדְתֶּם
2 f.	עָמַדְתֶּן		נֶעְמַדְתֶּן
1 c.	עָמַדְנִי		נֶעְמַדְנִי
<i>Impf. Sing.</i> 3 m.	יַעֲמֹד יְהִיְתָה	יִהְיֶה יִחַזֵּק	יֵעָמֵד
3 f.	תַּעֲמֹד	תִּחַזֵּק	תֵּעָמֵד
2 m.	תַּעֲמֹד	תִּחַזֵּק	תֵּעָמֵד
2 f.	תַּעֲמֹדִי	תִּחַזְּקִי	תֵּעָמְדִי
1 c.	אֶעֱמֹד	אֶחַזֵּק	אֵעָמֵד
<i>Plur.</i> 3 m.	יַעֲמֹדוּ	יִחַזְּקוּ	יֵעָמְדוּ
3 f.	תַּעֲמֹדְנָה	תִּחַזְּקְנָה	תֵּעָמְדְנָה
2 m.	תַּעֲמֹדוּ	תִּחַזְּקוּ	תֵּעָמְדוּ
2 f.	תַּעֲמֹדְנָה	תִּחַזְּקְנָה	תֵּעָמְדְנָה
1 c.	נֶעֱמַד	נִחַזֵּק	נֵעָמֵד
<i>Imp. Sing.</i> 2 m.	עֲמַד	חַזֵּק	הֶעָמֵד
2 f.	עֲמַדִּי	חַזְּקִי	הֶעָמְדִי
<i>Plur.</i> 2 m.	עֲמַדוּ	חַזְּקוּ	הֶעָמְדוּ
2 f.	עֲמַדְנָה	חַזְּקְנָה	הֶעָמְדְנָה
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>	וַיַּעֲמֹד	וַיִּחַזֵּק	
<i>Cohort.</i> 1 sing.	אֶעֱמֹד		
<i>vav cons. perf.</i>	וַעֲמַדְתָּ		
<i>Inf.</i>	עֲמֹד		הֶעָמֵד
<i>Inf. absol.</i>	עֲמֹד		נֶעְמֹד
<i>Part. act.</i>	עֹמֵד		&c. נֶעְמֵד
<i>pass.</i>	עֲמוּד		

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַם)	נִשְׁחַט נָחַם
3 f.	שָׁחַטָה	נִשְׁחַטָּה
2 m.	שָׁחַטָה	נִשְׁחַטָּה
2 f.	שָׁחַטָה	נִשְׁחַטָּה
1 c.	שָׁחַטָה	נִשְׁחַטָּה
<i>Plur.</i> 3 c.	שָׁחַטוּ	נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ
<i>Impf. Sing.</i> 3 m.	יִשְׁחַט	יִשְׁחַט יִנָּחֵם
3 f.	תִּשְׁחַט	תִּשְׁחַט
2 m.	תִּשְׁחַט	תִּשְׁחַט
2 f.	תִּשְׁחַטִּי	תִּשְׁחַטִּי
1 c.	אִשְׁחַט	אִשְׁחַט
<i>Plur.</i> 3 m.	יִשְׁחַטוּ	יִשְׁחַטוּ
3 f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה
2 m.	תִּשְׁחַטוּ	תִּשְׁחַטוּ
2 f.	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה
1 c.	נִשְׁחַט	נִשְׁחַט
<i>Imp. Sing.</i> 2 m.	שָׁחַט	הִשְׁחַט הִנָּחֵם
2 f.	שָׁחַטִּי	הִשְׁחַטִּי
<i>Plur.</i> 2 m.	שָׁחַטוּ	הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִשְׁחַטְנָה
<i>Juss.</i> 3 sing.	יִשְׁחַט	&c.
<i>vav cons. impf.</i>	וַיִּשְׁחַט	&c.
<i>impf. with su ff.</i>	יִשְׁחַטְנָה	&c.
<i>Inf.</i>	שָׁחַט	הִשְׁחַט הִנָּחֵם
<i>Inf. absol.</i>	שָׁחַט	נִשְׁחַט
<i>Part. act.</i>	שָׁחַט	נִשְׁחַט נָחַם
<i>pass.</i>	שָׁחַט	

LAMED GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שִׁלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחְנִי	&c.	
<i>Inf.</i>	שְׁלַח	הִשְׁלַח	שִׁלַּח
<i>Inf. absol.</i>	שְׁלַח	נִשְׁלַח	שִׁלַּח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָח	מִשְׁלִיחַ
<i>pass.</i>	שְׁלֻחַ		

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	לָמַד	לָמַד	לָמַד
3 f.	לָמַדָּה	לָמַדָּה	לָמַדָּה
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Plur.</i> 3 c.	לָמַדְוּ	לָמַדְוּ	לָמַדְוּ
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2 f.	לָמַדְתֶּן	לָמַדְתֶּן	לָמַדְתֶּן
1 c.	לָמַדְנוּ	לָמַדְנוּ	לָמַדְנוּ
<i>Impf. Sing.</i> 3 m.	לִמְדָא	&c.	לִמְדָא
3 f.	לִמְדָא		לִמְדָא
2 m.	לִמְדָא		לִמְדָא
2 f.	לִמְדָא		לִמְדָא
1 c.	לִמְדָא		לִמְדָא
<i>Plur.</i> 3 m.	לִמְדָאוּ		לִמְדָאוּ
3 f.	לִמְדָאוּ		לִמְדָאוּ
2 m.	לִמְדָאוּ		לִמְדָאוּ
2 f.	לִמְדָאוּ		לִמְדָאוּ
1 c.	לִמְדָאוּ		לִמְדָאוּ
<i>Imp. Sing.</i> 2 m.	לִמְדָא		לִמְדָא
2 f.	לִמְדָא		לִמְדָא
<i>Plur.</i> 2 m.	לִמְדָאוּ		לִמְדָאוּ
2 f.	לִמְדָאוּ		לִמְדָאוּ
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	וּלְמַדְתָּ		&c.
<i>impf. with suff.</i>	וּלְמַדְתִּי		
<i>Inf.</i>	לְמַד		לְמַד
<i>Inf. absol.</i>	לְמַד		לְמַד
<i>Part. act.</i>	לֹמֵד	לֹמֵד	לֹמֵד
<i>pass.</i>	לְמֻד		

PE YOD AND PE

	Verbs פ"י.			
	Qal			Niph.
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	נִישְׁבָּה
3 f.				נִישְׁבַּת
2 m.				נִישְׁבַּת
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִירָא	יִירַשׁ	יִשְׁבֵּב
3 f.	תֵּשֵׁב			תִּשְׁבֵּב
2 m.	תֵּשֵׁב			תִּשְׁבֵּב
2 f.	תֵּשְׁבִי			תִּשְׁבְּכִי
1 c.	אֵשֵׁב			אִשְׁבֵּב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִשְׁבְּבוּ
3 f.	תֵּשְׁבֶנָּה			תִּשְׁבְּבֶנָּה
2 m.	תֵּשְׁבוּ			תִּשְׁבְּבוּ
2 f.	תֵּשְׁבֶנָּה			תִּשְׁבְּבֶנָּה
1 c.	נֵשֵׁב			נִשְׁבֵּב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	יָרָא	רַשׁ (רֵשׁ)	הִשְׁבֵּב
2 f.	שְׁבִי			הִשְׁבְּכִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִשְׁבְּבוּ
2 f.	שְׁבֶנָּה			הִשְׁבְּבֶנָּה
<i>Juss.</i> 3 sing.				
<i>vav cons. impf.</i>	וַיֵּשֶׁב		וַיִּירַשׁ	
<i>Cohort.</i> 1 sing.	אֵשְׁבָה			
<i>Impf. in a with suff.</i>	יֹשְׁבִי		יִירָשׁוּ	
<i>Infin. cons.</i>	שֵׁבֶת	יָרָא	רֵשֶׁת	הִשְׁבֵּב
abs.	יָשׁוּב		יָרוּשׁ	
<i>Part. act.</i>	יֹשֵׁב	יָרָא	יִרְשׁ	נִשְׁבֵּב
pass.	יֹשׁוּב		יָרוּשׁ	

VAV VERBS. § 39.

		Verbs פ"ו.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	יָנַס	הִינִיךְ	יָצַח	נָצַח	הִצִּיחַ
הוֹשִׁיבָה	הוֹשֵׁבָה		הִינִיכָה	יָצַק		
הוֹשִׁיבָת	הוֹשֵׁבָת		הִינִיכָת			
&c.	&c.		&c.			
יֹושֵׁב	יֹושֵׁב	יִינַס	יִינִיךְ	יָצַח		יָצִיחַ
תוֹשִׁיב		תִּינַס	תִּינִיךְ	יָצַק		
תוֹשִׁיבִי		תִּינַסְךָ	תִּינִיכְךָ			
&c.		אִינַס	אִינִיךְ			
		יִינַסְךָ	יִינִיכְךָ			
		תִּינַסְכֶּנָּה	תִּינִיכְכֶּנָּה			
		תִּינַסְכֶּנּוּ	תִּינִיכְכֶּנּוּ			
		תִּינַסְכֶּנָּה	תִּינִיכְכֶּנָּה			
		נִינַס	נִינִיךְ			
הוֹשֵׁב			הִינַס			
הוֹשִׁיבִי			הִינִיכְךָ			
הוֹשִׁיבוּ			הִינִיכוּ			
הוֹשִׁיבָנָה			הִינִיכָנָה			
יֹושֵׁב			יִינַס			יָצַח
יֹושֵׁבִי			יִינִיכְךָ			
הוֹשִׁיב	הוֹשֵׁב		הִינִיךְ			
הוֹשֵׁב			הִינַס			
מוֹשִׁיב		יֹוִנַס	מִינִיךְ			מִצִּיחַ
	מוֹשֵׁב	נֹוִס				

'AYIN VAV AND

Qal

	act.	stat.	
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּרַשׁ
3 f.	קָמָה	מָתָה	בָּרָשָׁה
2 m.	קָמַתָּ	מָתָה	בָּרַשְׁתָּ
2 f.	קָמַתְּ	מָתְ	בָּרַשְׁתְּ
1 c.	קָמַתִּי	מָתִי	בָּרַשְׁתִּי
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּרָשׁוּ
2 m.	קָמַתֶּם	מָתֶם	בָּרַשְׁתֶּם
2 f.	קָמַתְן	מָתְן	בָּרַשְׁתְּן
1 c.	קָמִינוּ	מָמִנוּ	בָּרַשְׁנוּ
<i>Impf. Sing.</i> 3 m.	יָקוּם	יָמוּת	יִבְרַשׁ
3 f.	תִּקְוֶם		תִּבְרֹשׁ
2 m.	תִּקְוֶם		תִּבְרֹשׁ
2 f.	תִּקְוְמִי		תִּבְרֹשִׁי
1 c.	אִקְוֶם		אִבְרֹשׁ
<i>Plur.</i> 3 m.	יִקְוֹמוּ		יִבְרֹשׁוּ
3 f.	תִּקְוְמִינָה		תִּבְרֹשְׁנָה
2 m.	תִּקְוְמוּ		תִּבְרֹשׁוּ
2 f.	תִּקְוְמִינָה		תִּבְרֹשְׁנָה
1 c.	נִקְוֶם		נִבְרֹשׁ
<i>Imp. Sing.</i> 2 m.	קוּם	מוּת	בֹּרַשׁ
2 f.	קוּמִי		בֹּרְשִׁי
<i>Plur.</i> 2 m.	קוּמוּ		בֹּרְשׁוּ
2 f.	קָמִינָה		בִּשְׁנָה
<i>Juss.</i> 3 sing.	יָקֻם		יִבְרֹשׁ
<i>vav cons. impf.</i>	וַיִּקְם		וַיִּבְרֹשׁ
<i>Cohort.</i> 1 sing.	אִקְוֶמָה		אִבְרִינָה
<i>vav cons. perf.</i>	וַקְמַתָּ		וַבְרַשְׁתָּ
<i>Inf.</i>	קוּם	מוּת	בֹּרַשׁ
<i>Inf. abs.</i>	קוּם	מוּת	בֹּרַשׁ
<i>Part. act.</i>	קָם	מָת	בָּרַשׁ
<i>pass.</i>	קוֹמָה		פּוֹן

VERBS DOUBLE

Qal

	act.		stat.	
<i>Perf. Sing.</i> 3 m.	קָבַב (סָבַב)		קָל	מִל
3 f.	קָבְּבָה (סָבְּבָה)		קָלָה	&c.
2 m.	סָבֹות		קָלֹות	
2 f.	סָבֹות		קָלֹות	
1 c.	סָבֹותִי		קָלֹותִי	
<i>Plur.</i> 3 c.	סָבְּבוּ (סָבֹוּ)		קָלוּ	
2 m.	סָבֹותֶם		קָלֹותֶם	
2 f.	סָבֹותֵיךְ		קָלֹותֵיךְ	
1 c.	סָבֹונִי		קָלֹונִי	
<i>Impf. Sing.</i> 3 m.	יָסַב	יָסַב	יָקַל	יָמַל
3 f.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 m.	תָּסַב	תָּסַב	תָּקַל	תָּמַל
2 f.	תָּסַבִּי	תָּסַבִּי	תָּקַלִּי	תָּמַלִּי
1 c.	אָסַב	אָסַב	אָקַל	אָמַל
<i>Plur.</i> 3 m.	יָסְבוּ	יָסְבוּ	יָקָלוּ	יָמָלוּ
3 f.	תָּסַבְינָה	תָּסַבְינָה	תָּקַלְינָה	תָּמַלְינָה
2 m.	תָּסַבוּ	תָּסַבוּ	תָּקָלוּ	תָּמָלוּ
2 f.	תָּסַבְינָה	תָּסַבְינָה	תָּקַלְינָה	תָּמַלְינָה
1 c.	נָסַב	נָסַב	נָקַל	נָמַל
<i>Imp. Sing.</i> 2 m.	סַב			
2 f.	סַבִּי			
<i>Plur.</i> 2 m.	סַבוּ			
2 f.	סַבְינָה			
<i>Juss.</i> 3 sing.	יָסַב	יָסַב	יָקַל	&c.
<i>vav cons. impf.</i>	וַיָּסַב	וַיָּסַב	וַיִּקַּל	
<i>Cohort.</i> 1 sing.	אָסַבְּה	אָסַבְּה	&c.	
<i>vav cons. perf.</i>	וַסָּבֹותָ			
<i>Inf.</i>	סַב		קַל	
<i>Inf. absol.</i>	סָבֹוב		קָלוּ	
<i>Purt. act.</i>	סוֹבֵב		קָלָה	
<i>pass.</i>	סָבֹוּב			

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבוֹת	הִסְבוֹת	הוּסְבוֹת
נִסְבוֹת	הִסְבוֹת	&c.
נִסְבוֹתִי	הִסְבוֹתִי	
נִסְבוּ	הִסְבוּ	
נִסְבוּתָם	הִסְבוּתָם	
נִסְבוּתָן	הִסְבוּתָן	
נִסְבוּנוּ	הִסְבוּנוּ	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תָּסַבִּי	תָּסַבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
תָּסַבוּ	תָּסַבוּ	
תָּסַבְיָנָה	תָּסַבְיָנָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הָסַבִּי	הָסַבִּי	
הָסַבוּ	הָסַבוּ	
הָסַבְיָנָה	הָסַבְיָנָה	
	יָסַב	
	וְיָסַב	
הָסַב	הָסַב	הוּסַב
הָסַב	הָסַב	
נָסַב נִסְבָּה	מִסְבָּה	מִסְבָּה
		מִסְבָּה

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַּל	קוּלַּל	הִתְקוּלַּל
קָלְקַל	קָלְקַל	הִתְקָלְקַל

like *Pi'el* &c. in the
Regular Verb.

LAMED HE (LAM. YOD)

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	גָּלָה	נִגְלָה	גִּלָּה	גִּלָּה
3 f.	גָּלְתָה	נִגְלְתָה	גִּלְתָה	גִּלְתָה
2 m.	גָּלִיתָ	נִגְלִיתָ	גִּילִיתָ	גִּילִיתָ
2 f.	גָּלִיתְ	&c. נִגְלִיתְ	&c.	&c.
1 c.	גָּלִיתִי	נִגְלִיתִי		
<i>Plur.</i> 3 c.	גָּלוּ	נִגְלוּ		
2 m.	גָּלִיתֶם	נִגְלִיתֶם		
2 f.	גָּלִיתֶן	נִגְלִיתֶן		
1 c.	גָּלִינוּ	נִגְלִינוּ		
<i>Impf. Sing.</i> 3 m.	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה
3 f.	תִּגְלֶה	תִּגְלֶה		
2 m.	תִּגְלֶה	תִּגְלֶה		
2 f.	תִּגְלִי	תִּגְלִי		
1 c.	אִגְלֶה	אִגְלֶה		
<i>Plur.</i> 3 m.	יִגְלוּ	יִגְלוּ		
3 f.	תִּגְלִינָה	תִּגְלִינָה		
2 m.	תִּגְלוּ	תִּגְלוּ		
2 f.	תִּגְלִינָה	תִּגְלִינָה		
1 c.	נִגְלֶה	נִגְלֶה		
<i>Imp. Sing.</i> 2 m.	גִּלֵּה	הִגְלֵה	גִּלֵּה	—
2 f.	גִּלִּי	הִגְלִי		
<i>Plur.</i> 2 m.	גָּלוּ	הִגְלוּ		
2 f.	גִּלִּינָה	הִגְלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִגְלֵ	יִגְלֵ	יִגְלֵ	
<i>vav cons. impf.</i>	&c. וַיִּגְלֵ			
<i>vav cons. perf.</i>	וַיִּגְלִיתְ	וַיִּגְלִיתְ		
<i>Inf.</i>	גָּלוּת	הִגְלוּת	גִּלוּת	גִּלוּת
<i>Inf. absol.</i>	גָּלָה	נִגְלָה	גִּלָּה	גִּלָּה
<i>Pert. act.</i>	גָּלָה—	נִגְלָה	מִגְלָה	
<i>pass.</i>	גָּלוּתִי	גָּלוּתִי		מִגְלָה
<i>stat.</i>	קָשָׁה—	קָשָׁה		

AND VAV) VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְגַּלָּה	הִגְלָה	הִגְלָה	<i>Perf. Sing.</i> 1 c. הִגְלִי
הִתְגַּלְתָּה	הִגְלַתָּה	הִגְלַתָּה	2 m. הִגְלָךְ
הִתְגַּלְתִּי	הִגְלִיתִי	הִגְלִיתִי	2 f. הִגְלְךְ
			3 m. הִגְלָהּ
			3 f. הִגְלָהּ
			<i>Plur.</i> 1 c. הִגְלֶנּוּ
			2 m.
			2 f.
			3 m. הִגְלָם
			3 f.
יִתְגַּלֵּה	יִגְלֶה	יִגְלֶה	<i>Impf. Sing.</i> 1 c. יִגְלִי
			2 m. יִגְלְךְ
			2 f. יִגְלְךְ
			3 m. יִגְלָהּ
			3 f. יִגְלָהּ
			<i>Plur.</i> 1 c. יִגְלֶנּוּ
			2 m.
			2 f.
			3 m. יִגְלָם
			3 f.
הִתְגַּלָּה — גַּל	הִגְלָה הִגְלֵל	—	<i>Imp. Sing.</i> 1 c. הִגְלִי
			3 m. הִגְלָהּ
			3 f. הִגְלָהּ
			<i>Plur.</i> 1 c. הִגְלֶנּוּ
			3 m. הִגְלָם
יִתְגַּלֵּה	יִגְלֶה		
הִתְגַּלָּת	הִגְלָת	הִגְלָת	
הִתְגַּלְתָּה	הִגְלַתָּה	הִגְלַתָּה	
מִתְגַּלָּה	מִגְלָה	מִגְלָה	

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1) $\bar{a}—\bar{a}$ (a—a), קָטֵל 1; adj. of quality, though also noun, יָשָׁר *upright*, דָּבָר *word*.
- 2) $\bar{a}—\bar{e}$ (a—i), קָטֵל 1; part. of Stat. verb, adj. of quality, זָקֵן *old*.
- 3) $\bar{a}—\bar{o}$ (a—u), קָטֵל, קָטוּל 1; part. of Stat. verb, adj. of quality, קָטָן *little*, גָּדוּל *great*, יָגֵר *fearing*.
- 4) $\bar{e}—\bar{a}$ (i—a), קָטֵל 1; less common nominal form, לֵבָב *heart*.

With pure-long vowel in Second Syll.—

- 5) $\bar{a}—\hat{u}$ (a—û), קָטוּל 1; pass. part.;
- 6) $\bar{a}—\hat{i}$ (a—î), קָטִיל 1; also pass. part.; both also adj.
- 7) $\bar{a}—\hat{o}$ (a—â), קָטוּל 1; nominal form, שָׁלוֹם *peace*.
- 8) $\bar{e}—\hat{o}$, $\bar{e}—\hat{a}$ (i—â), קָטוּל, קָטִיל, חֲמוּר *ass*, פֶּתַח *book*; and so קָטִיל, קָטוּל, פֶּסֶל *fool*, גְּבוּל *boundary*. In all these forms the strong pure-long vowel has reduced the preceding vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9) $\hat{o}—\bar{e}$ (â—i), קוֹטֵל 3; act. part.
- 10) $\hat{o}—\bar{a}$ (â—a), קוֹטֵל 1; noun, עוֹלָם *age*.

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after the second.—

- 11) *a* (*qatl*) קָטַל, (קָטַל) 2, *fem.* קָטְלָה, (קָטְלָה).
- 12) *i* (*qitl*) קָטַל, (קָטַל) 2, " קָטְלָה, (קָטְלָה).
- 13) *o* (*u*) (*qotl*) קָטַל, (קָטַל) 2, " קָטְלָה, (קָטְלָה).

III. FORMS ALLIED TO THE INTENSIVE.

- 14) $a-\hat{a}$, $a-\hat{o}$ ($a-\hat{a}$), קָטוּל, קָטוּל, adj. expressing *habit*, *occupation* &c. חַטָּא sinner, טָבַח cook.
- 15) $a-i$, $a-\hat{u}$, קָטִיל, קָטִיל, adj. of quality, in which the idea of intensity is not always prominent. צַדִּיק just, חַנּוּן merciful.
- 16) $i-\hat{o}$ ($i-\hat{a}$), קָטוּל, שָׁכוֹר drunken.
- 17) $i-\bar{e}$, קָטֵל 3; adj. expressing excess and defect, עִיָּר blind.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, m , t , ' $—$

- 18) $i-\bar{a}$ ($a-a?$), מִקְטֵל 1, } Nouns expressing the *place* and
 19) $a-\bar{e}$ ($a-i$), מִקְטֵל 3, } *instrument* of the action, and
 also notions less precise, מִסְתָּר hiding-place, מִפְתֵּחַ
 key, מִשְׁפָּט judgment. The two forms given are
 perhaps most common, but words formed with m
 assume great variety of form, as $i-\hat{o}$ ($i-\hat{a}$),
 $i-\bar{e}$; $a-\hat{o}$ ($a-\hat{a}$).
- 20) $a-\hat{u}$, מִקְטוּל, abstracts, and chiefly in weak verbs and
 of various forms.
- 21) $a-\bar{a}$, מִקְטַל 1; adj. אֶכְזָב lying.

With affirmative letters, m , n , \hat{i} .

- 22) $\bar{a}n$, $\bar{a}m$, קָטַל &c. 1; nominal forms. אֶלְמָן widower, שֻׁלְחָן
 table, אוֹלָם porch.
- 23) $\hat{o}n$ ($\hat{a}n$), $\hat{o}m$ ($\hat{a}m$), קָטַל &c., אֶלְמָן widowhood, פְּתִירוֹן
 interpretation. The n falling away the termin.
 becomes \hat{o} .
- 24) \hat{i} . The termin. \hat{i} forms Gentilic and Patronymic
 words. עֵבְרִי a Hebrew, צִידוֹנִי Sidonian, and
 more rarely adj. from ordinary nouns, רֶגֶלִי foot
 (on foot), תַּחְתִּי lower.

The termination \hat{u} appears only in *fem.* $\hat{u}th$
 See following Table.

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סוּם	סוּם	סוּמָה	סוּמַת
<i>plur.</i>	סוּמִים	סוּמִי	סוּמוֹת	סוּמוֹת
<i>dual</i>	סוּמִיִּם	סוּמִי	סוּמָתַיִם	סוּמַתַּי

II. Words ending in a vowel sound:—

<i>sing.</i>	נָכְרִי	נָכְרִי	נָכְרִית — רִיָּה	נָכְרִית — רִיָּה
<i>plur.</i>	נָכְרִים — רִיָּים	נָכְרִי	נָכְרִיּוֹת	נָכְרִיּוֹת
<i>sing.</i>			מִלְכּוֹת	<i>id.</i>
<i>plur.</i>			מִלְכּוֹת	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes יָן — as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוּם which is a Segholate and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *qam.* and *çere.*

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with \bar{a} (—) in the *Tone*, or in the *Pretone*, or in *both*.

Second Declension. Segholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

Third Declension. The Act. participles Qal; and words ending like them in \bar{e} (—) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST

Words having *ā* in the *Tbne*, or in

		1.	2.	3.	4.
<i>sing.</i>	יֵשֶׁר	קָטָן	זָקֵן	קָבֵד	גָּדוֹל
<i>cons.</i>	יֵשֶׁר		זָקֵן ²	קָבֵד ³	גָּדוֹל
<i>pl.</i>	יֵשְׁרִים	קָטָנִים ⁵	זָקֵנִים		גָּדוֹלִים
<i>cons.</i>	יֵשְׁרִי		זָקֵנִי		גָּדוֹלִי
<i>du.</i>	יֵשְׁרִים	כְּנָפִים			&c.
<i>cons.</i>	יֵשְׁרִי	כְּנָפִי ¹			מְתוֹק ⁶
<i>fem.</i>	יֵשְׁרָה	קָטְנָה ⁵	זָקְנָה	קָבְדָה ⁴	גָּדוֹלָה
					&c.
<i>cons.</i>	יֵשְׁרָת		זָקְנָת	קָבְדָת	
<i>pl.</i>	יֵשְׁרוֹת		זָקְנוֹת	קָבְדוֹת	
<i>cons.</i>	יֵשְׁרוֹת		זָקְנוֹת	קָבְדוֹת	
<i>du.</i>	יֵשְׁרָתִים				
<i>cons.</i>	יֵשְׁרָתִי				
1st Gutt.	<i>sing.</i>	חָכֵם	אֲדָמָה		עֵמֶק
	<i>cons.</i>	חָכֵם	אֲדָמָת		עֵמֶק
	<i>pl.</i>	חָכְמִים	אֲדָמוֹת		עֵמְקִים ⁵
	<i>cons.</i>	חָכְמִי	אֲדָמוֹת		עֵמְקִי
2nd Gutt.	<i>sing.</i>	נָהָר	צִעָקָה		בְּאֵמָה ⁵
	<i>cons.</i>	נָהָר	צִעָקָת		&c.
	<i>pl.</i>	נָהָרִים			
	<i>cons.</i>	נָהָרִי			
3rd Gutt.	<i>sing.</i>	רָשַׁע	שְׂמִימָה		גְּבִיָּה
	<i>cons.</i>	רָשַׁע	שְׂמִימָה		גְּבִיָּה
	<i>pl.</i>	רָשָׁעִים	שְׂמִימָהִים		גְּבִיָּהִים
	<i>cons.</i>	רָשָׁעִי	שְׂמִימָתִי	שְׂמִימָתִי ⁴	
ע"י	<i>sing.</i>	קָם	יָמָת		טוֹב
		unchangeable vowels.			סוֹר
ע"ע	<i>sing.</i>	קָל	תָּם	מָה	
	<i>aff.</i>	קָלִים	תָּמִים		
ל"ה	<i>sing.</i>	יָפָה	יָפָה	עָנּוּ	שָׁלוֹה
	<i>cons.</i>	יָפָה	יָפָת		שָׁלוֹה
	<i>pl.</i>	יָפִים	יָפוֹת	עָנּוּיִם	שָׁלוֹהִים
	<i>cons.</i>	יָפִי	יָפוֹת	עָנּוּיִי	שָׁלוֹהִי

DECLENSION.

the *Pretone*, or in both. § 18.

5.	6.	7.	8.	9.	10.
פָּקִיד	לָבַב	עוֹלָם	מִשְׁמֵר	נִכְבָּד	זָכְרוֹן קָטָל ^(a)
פָּקִיד	לָבַב	עוֹלָם	מִשְׁמֵר	זָכְרוֹן	קָטָל
&c.	לָבָבִים	עוֹלָמִים	מִשְׁמָרִים	נִכְבְּדִים	קָטָלִים
	לָבָבִי	עוֹלָמִי	מִשְׁמָרִי	נִכְבְּדִי	קָטָלִי
		&c.			(קָטָלִי)
	הֵיכָל	הֵיכָל	מִשְׁמָרָה ⁷	נִקְטָלָה ⁷	קָטָלָה ⁷
	לָבָבוֹת	הֵיכָל	מִשְׁמָרָת	נִקְטָלָת	קָטָלָת
	לָבָבוֹת	הֵיכָלִים	מִשְׁמָרָת	נִקְטָלָת	
		הֵיכָלִי	מִשְׁמָרוֹת	נִקְטָלָת	
		&c.	מִשְׁמָרוֹת		
			מֵאֵכָל	מֵאֵכָלָת ⁷	
			מֵאֵכָל	מֵאֵכָלָת	
			מֵאֵכָלִים	מֵאֵכָלוֹת	
			מֵאֵכָלִי	מֵאֵכָלוֹת	
					חָרַשׁ
					חָרַשׁ
					חָרַשִׁים
					חָרַשִׁי
פָּרִיא	צֹלֶע ⁸		מִשְׁמֵע	מִשְׁמֵעַת ⁷	
	צֹלֶע			מִשְׁמֵעוֹת	
שִׁים			מָקוֹם	מִמְנוּחָה ⁶	
			מָקוֹם		
			מִסָּב	מִעוֹז cons. mā	
			מִסָּבוֹ	מִעוֹז	
נָקַר			מִקְנֶה	מִקְנֶה	
נָקַר			מִקְנֶה		
נָקָרִים			מִקְנִים		
נָקָרִי			מִקְנִי		

ADDITIONAL NOTES ON FIRST DECLENSION,

p. 188, 189.

The Declension consists of words having tone-long *a* (—), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without *ā* are inflected in the same way, viz. some forms with *ē* (—) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs ע"ו and ע"ע, מָקִים (for *mā-qîm*); the numeral שְׁנֵי *second*; אֲבוֹם *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (—) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* (—), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 *bc*. See § 18. Rem., and comp. אֶבֶל Ps. 35. 14; sometimes *ē* (—) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the Segholate form, Second Declens.; and some have both forms. Exx. גֵּדֶר *wall*, כֹּתֵף *shoulder*, יֵרֶךְ *thigh*, כָּבֵד *heavy* (both), עָרַל *uncircumcised* (both), אָרָה *long* (abs. not occurring); so in form 6., צָלַע *side*, שֵׁעַר *hair* (both); and even in form 1., עָשָׁן *smoke* (both), שָׂכָר *hire* (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel *ē* (—) under inflection, as in the *cons. plur.*, as חָפֵץ *desiring*, שָׁכַח *forgetting*, יָשָׁן *sleeping*, אָבֵל *mourning*; particularly feminines, as בְּרִכָּה *a pool*, אֲבֵדָה *loss*, גְּנֵבָה *theft*, עֵרְמָה *heap*, שִׁרְפָה *burning*, and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בְּרִכָּה *a pool* is not improbably a segholate of 2nd class, Arab. *birkat*.—Some words have both forms, as שָׂמַח *rejoicing*.

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consonant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; exx. a) words in *a*, קָטָן *little*, pl. קָטָנִים, so גָּמָל *camel*, עֶצֶב *idol*, אֵיפֶן *wheel*, שׁוֹשֶׁן *lily*, מְרֹחֵק *distance*, מְחֹשֶׁךְ *darkness*, מִשְׁעָב *height* &c.; b) words in *o*, עֵירָם *naked*, pl. עֵירָמִים, so אָרֶם *red*, אָרֶךְ *long*, עֵמֶק *deep*, עָגֹל *round*, עֲנָג *delicate* &c.; and even words with *û*, as חֲרוֹל *nettle*. This method of inflection is very common c) in words that double the last consonant, as רֶעֶנֶן *green*, pl. רֶעֶנָּנִים, so שָׁאֵנָן *quiet*, אֲדָמָם *reddish*, יִרְקֶק *greenish*, אֶחָנָן *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עֶקְרָב *scorpion*, pl. עֶקְרָבִים, so חֲרָטָם *magician*, קָרֶם *axe*, חֲשָׁנָן *noble* &c. Naturally d) the sharp termination *el* inflects in this way, בְּרֹזֶל *iron*, בְּרִמָּל *orchard*, בְּרִנְזִי &c.; and words in *a* may thin this letter to *i*, as גִּלְגָּל *a wheel*, מוֹרֵג *a threshing wain*, pl. גִּלְגָּלִים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *û* in inflection. Comp. *niph.* of ע"ו § 40 and *Nouns* § 41.

7. Specimens of the *segholate feminines* arising from the addition of simple *Tav* § 29.2 are given here rather than in Second Decl. for obvious reasons. With regard to such a word as מִאֲבָלָה doubt may arise whether it be not a *fem.* of 3rd Decl. מִאֲבָלָה, though its *plur.* be as given. See 3rd Decl. Add. note 2.

8. The few *Monosyllabic* words belonging to this Declension are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שֶׁם *breast*, עַד *eternity*, עֵץ *tree*. See Table of Irreg. Nouns.

ADDITIONAL NOTES ON SECOND DECLENSION,

p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels $\text{—} (\text{—})$ and $\text{—} (\text{—})$ become — and — and a furtive Seghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qaṭl*, *qiṭl*, *goṭl* to appear;

3. Which it does everywhere except in *Plur.* The *Plur.* takes pretonic — like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Seghol* in the uninflected form have *i* (—) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (—) thinned to *i* (—), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Seghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *cere*; and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (ֿ) there occasionally appears *e* (ֿ); and for *o* (ֿ) also *u* (ֿ).

The word שָׁכַם may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נָטַע, סָחַר, תָּחַר from נָטַע, סָחַר, תָּחַר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms יָרַע and שָׁגַר.

5. A very few *plur. abs.* are formed without the pretonic *ā* (ֿ), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the sing. does not occur, e. g. קִטְנִים *pistaccio nuts*, comp. Josh. 13. 26, הָבָנִים *ebony*, אֶשְׁקָמִים *sycamores*.

6. The derivatives from verbs לָה (i. e. לָיו and לָיו) exhibit many anomalies, examples of which are seen in the exx. given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in \bar{e} (çere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final \bar{e} (—), when by inflection it falls into an open unaccented syllable, is lost, becoming sh^{va}; and of course in a shut or half open syllable it becomes short, e or i (— or —).

2. In the const. \bar{e} (—) remains or becomes a (—).

<i>sing.</i>	קטל	מקטל	מקל	מספד	מרפץ	
<i>cons.</i>	קטל	מקטל	מקל	מספד ¹	מרפץ ²	
<i>voc. suff.</i>	קטלי	מקטלי	מקלי	&c.	&c.	
<i>cons. suff.</i>	קטלך	מקטלך	מקלכם		מספד	
<i>f.</i>	קטלה } קטלת }	בגדה ³	תועבה ⁴	מצבה } מצבת }	מספדת ²	גלגלת ⁴
<i>cons.</i>	קטלה		תועבה	מצבה }	"	"
<i>suff.</i>	קטלתי			מצבת	מספדתי	גלגלתי
<i>pl.</i>	קטלות		תועבות	מצבות	מספדות	גלגלות

1. In participial words \bar{e} (—) generally remains in cons., rarely becoming a (—), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words — is the prevailing vowel, though — may be found, מפתח Is. 22. 22, מקל Gen. 30. 37.

2. In the hurried construct and with strong fem. additions, the — of the pretone is frequently thinned to —, and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqṭēl* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מולג fork, plur. מולגות. Sometimes both forms appear, מעפרות and מעפרות from a sing. only found in cons. מעפר, the abs. of which may have ended in \bar{a} or \bar{e} . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יֹלְדָה *she who bears*, בִּגְדָה *traitoress*, מְכַשְׁפָּה *enchantress*, שְׂיֻמָּה *the desolate*, הוֹעֵבָה *abomination*, מַהְפָּכָה *overthrow*, חֲרִימָה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שְׁלִישׁ *of the third*, רְבִיעַ *of the fourth*, generation.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *ô* or *û*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this fem. ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גִּלְגָּלָה plur. גִּלְגָּלוֹת plur. מַחְלָקָה plur. מַחְלָקוֹת plur. בְּתֻנָּה plur. בְּתֻנוֹת plur. אֶרְמוֹן plur. אֶרְמוֹנוֹת plur. שְׂפָלָה plur. שְׂפָלִים plur. צִפּוֹר plur. צִפּוֹרִים; probably the last is from a sing. *cippōreth*, and even 'arm^enôth may imply a sing. 'armôneth.

TABLE OF SOME COMMON IRREG. NOUNS.

- אָב *father, cons.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיהוּ
or אָבִיו, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם &c.,
plur. אָבוֹת.
- אָח *brother, cons. s.* אָחִי, *cons. pl.* אָחָי; with *four heavy*
suff. to sing. like father. *My b.* אָחִי &c., *pl.* אָחִים,
אָחִי &c. but אָחִיו.
- אָחוֹת *sister, cons.* אָחוֹת, *suff.* אָחוֹתִי &c.; *pl. with suff.* אָחוֹתַי,
אָחוֹתֵיכֶם, but also אָחוֹתֵיךָ.
- אִישׁ *man, a form thinned from* אָנִשׁ; *pl.* אָנָשִׁים, *cons.* אָנָשִׁי;
also rarely אִישִׁים.
- אִשָּׁה *woman, wife (i. e. אִישָׁה or אִשָּׁת), hence cons.* אִשָּׁת,
my w. אִשְׁתִּי; *pl.* נָשִׁים 1, *cons.* נָשִׁי. Ez. 23. 44 אִשָּׁת.
- אִמָּה 1 *maid, pl.* אִמָּהוֹת 1, *suff.* אִמָּהִי.
- בֵּית 2 *house, cons.* בֵּית, *pl.* בָּתִּים, probably *bâtîm, cons.*
בָּתִּי.
- בֶּן 3 *son, cons.* בֶּן, בָּן (also בֶּנִי, בָּנוּ with *cons. termi-*
nation); *suff.* בֶּנִי, בָּנֶךָ &c.; *pl.* בָּנִים 1, *cons.* בָּנִי, *suff.*
בָּנִי &c.
- בַּת 2 *daughter, my d.* בָּתִּי (for בָּתִּי &c.); *pl.* בָּנוֹת 1.
הָם *father-in-law, like* אָח.
- יּוֹם 2 *day (i. e. יוֹם), pl.* יָמִים (for יוֹם); *cons.* יָמִי.
- כֵּל *vessel, suff.* כֵּלֶיךָ, *pl.* כֵּלִים, *cons.* כֵּלִי, *suff.* כֵּלִי.
- מַיִם *pl. water, cons.* מַיִ, מֵימִי, *suff.* מֵימִי &c.
- עִיר 2 *city, pl.* עָרִים, *cons.* עָרִי.
- פֶּה *mouth, cons.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהוּ
&c. like אָב; *pl.* פִּים.
- רֹאשׁ 2 *head, pl.* רֹאשִׁים, *cons.* רֹאשִׁי.
- שֵׁם *name, suff.* שְׁמִי, שְׁמֶךָ &c. *Pl.* שְׁמוֹת, *cons.* שְׁמוֹת.

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